The Independent
IS PUBLISHED FOR THE PROPRIETORS
BY
JOSEPH H. RICHARDS,
AT
No. 5 BEEKMAN STREET, NEW YORK.

TERMS:
In advance, $2 00 per annum
If not paid in advance, after three months, 2 50
If not paid in advance, after six months, 3 00
If sent by carrier 50 cents additional to the above rates.

The Proprietors will be obliged to adhere strictly to these prices. No paper will be sent unless accompanied with the money, addressed to the Publisher of the paper, accompanied with the money, addressed to the Publisher of "THE INDEPENDENT," and prepaid, will be attended to at our risk.

ADVERTISEMENTS.—Twenty cents a line each insertion; Business Notices, twenty five cents; Items, thirty cents. A liberal discount to large bills.

Publishers' and special notices to subscribers will be found on the last page.

The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

VOLUME XI. NEW YORK, THURSDAY, SEPTEMBER 8, 1859. NUMBER 562.

Our Special Contributors.

BEELZEBUB VERSUS BEELZEBUB.

A New Trial in the Courts

THE STAUBACH of Trumansburg is worth going a great distance to see. It is nearly a third higher than the cataract of Niagara, and if it had volume of water equal to its hight, would be of the most stupendous cataracts in existence. At present it is the very perfection of beauty, for the natural mountain gorge, midway in the progress of which it tumbles over the crags, is one the grandest and most picturesque in the world of Switzerland. It reminded me much of the wild and romantic pass above Chiavenna in the Italian Alps. The gorge is at least four hundred feet in depth, the mountain sides rising jagged and perpendicular, though with green forests here and there clinging to their faces, trees apparently rooted in the rocks without a particle of soil to nourish them, and declivities covered with luxuriant wild shrubbery from the top to the bottom of the gulf. Here and there the mighty crags advance half-way across the ravine, round and perfect as battlemented castles, or solid piers, that at a little distant age might have supported a stupendous natural bridge. At the bottom of the ravine and at the foot of the fall, looking up the great height, and watching the extremely graceful and beautiful descent of the spray, (for the water begins to break into spray almost at the moment it leaves its plunge over the precipice,) you think that nowhere in the world can it be possible that a more perfectly beautiful waterfall can be in existence. The jagged rock rift, through which the water rolls before it makes the plunge, is some hundred feet in depth, the rocky channel being a triangle at the brink, and then the water falls some two hundred and twenty feet more to the bottom, where the ravine is upwards of four hundred feet perpendicular. The fall is in truth the Staubach of Switzerland most absolutely reversed, and with concentrated beauty and power.

When the stream is swollen almost to the utmost capacity of the channel by autumnal rains, or spring freshes, the beauty of the cataract rises into overwhelming sublimity. It is filled with the majesty, grandeur, and thunder of Niagara. At present you miss the roar, the deep sound of many waters, the thunder shaking the earth, because the volume of water is not deep enough to preserve itself consolidated in the dizzy hight of a plunge so tremendous. The repeating air takes the cataract by its curls on the very forehead of the crags, and tosses and whirls it into millions of tiny, fleecy jets, and gleaming, shining threads of diamonds and dewy pearls. Each drop gives way to the temptation of the grand display, and with white wings as of a band of doves or albatrosses, the vision lights down at the bottom of the gorge, with no more motion than the wind makes when it stirs the leaves of a mighty forest. If the thunder of Niagara be stopped, even that cataract would lose an essential element of its sublimity; and even its beauty would cease to be so beautiful, or at least would be robbed of much of its impressiveness.

But when the volume of water is deep enough to give grand and gloomy channel, all this by-play of forces is constrained and concentered in a unity of purpose and of plunge, and it rages and roars down in unceasing thunder as well as eternal foam. The sublimity then is almost terrific. An excellent and venerated host, Col. Camp, told me that a few years ago the stream was swollen into such an Amazonian torrent, that it filled the whole gorge above the precipice, so that it must have been near two hundred feet deep, even before the fall, and several hundred feet in width, raging and roaring like an unchained demon, and sweeping away houses, mills, boulders, carrying them all over the falls in one prodigious avalanche, sheer down three hundred feet perpendicular. He had a stone grist-mill, which was carried off bodily, and rolled down the cataract, not one fragment or trace being left to show even the foundation. That scene would have been worth a journey round the globe to behold.

Niagara and this beautiful Staubach are symbols of many things in the spiritual world, and in the working of thought and of divine truth and its development among men. The great powers of the world reside in ideas, and in the commanding ideas, through which God commissions his own thoughts to fall upon mankind. God's own appeal is to the ideas of eternity, truth, duty, right and wrong, responsibility, justice, retribution, the infinite representatives of the attributes of God, the prophets of our relation to him and to the moment; and the great moving powers among men are those souls, in which such ideas live and burn, falling and thundering like a cataract. If any one of these ideas fills its channel, and assumes its just despotism, it will carry all before it, by its attraction over others will be like that of the mighty cataract. That there may be such power there must be such concentration, leaving no room for trifles. We want concentration upon God and eternity, the redemption of our thoughts and feelings from the transitory interests of time, the preservation of our moral power from being scattered away and wasted by little consuming cares and passions. Almost anything is better than a life spent in frivolity. Anything rising to the dignity of a passion, permanent in its grasp, fixed and commanding in its object, is better than the succession of follies; but nothing can suitably engage the soul and task its energies, save only the kingdom of God and his righteousness. We want concentration, and the power of a ruling passion. "As the heart panteth after the water-brook, so panteth my soul after thee, Oh God! My soul followeth hard after God, thy right hand upholdeth me."

For any great work among men, with his truth conquering sin, conquering souls, there must be the application of his Word, driven through the pointed channel as through a mill-race, right on the main object, with that one object in view. There must be concentration of spiritual thought, conviction by the Spirit with the Word, possession of the soul by these forces. Nothing else will do God's work; nothing else will make the impression of divine power. These great subjects of divine truth ought not to be handled disjointedly, or with artistic restraint and conservatism; and therefore Paul would never come to a critic's audience, to preach with the words of man's wisdom or eloquence, but was prevented from doing this, even had he desired, being overruled and constrained to come in the power of the Spirit, with not only his thoughts suggested and poured through him by divine inspiration, but even his language woven out of the words, which the Holy Ghost teacheth. Such preaching grows rare, justin proportion as man is regarded rather than God, and a great reputation rather than God's glory. The supreme regard to God is enlarging, transfiguring, invigorating, energizing to the intellect; the regard to man and to the honor which cometh from man is belittling, contracting, debasing, darkening, and under its influence men more and more lose sight, sense, and persuasion of divine things, till the effect both of preaching and hearing may be a dull dead torpor of unbelief, an insensibility that grows into practical infidelity, sharpened and envenomed by beholding the use of the divinest truths as if they were doubts or falsehoods, and a court paid to the most miserable shams and selfish Juggernauts of human glory, as if they were genuine incarnations of divinity.

We have seen waterfalls in the other hemisphere, and there are some such in this, that are called *dust-falls*, not having quantity and power of water proportioned to the depth of the fall, so as to hold in one concentrated body the tumbling mass till it reaches the bottom, but letting it scatter as in a long slow-trailing cloud of spray. There are just such presentations even of divine truth, where there ought to be divine solemnity and energy. Such are some sermons, that in their descent into the ravines of an audience, wanting the depth and volume of thought to make an impression, break into flowers, festoons of flowers and beautiful sentiment, all the way down, and end in glittering generalities of spray, blown over the congregation by whatever devious winds of taste, fashion, or even popular and expedient transgressions, may be blowing for the time. Sometimes the diamond drops of eloquence are so vapory and fine, that the congregation are surrounded by rainbows, and yet the mist so floating above them, that not in any case is there concentration enough for a single whole round radiant drop to descend and be carried away as solid thought. It is a cloud as of transfiguration, only the people never tremble when they enter into it, neither do they behold Moses nor Elias nor the Savior; but yet a general good and comfortable season may be the result, and they may retire from church somewhat in the mood of a party who have been visiting a beautiful waterfall. They have seen a torrent of glittering spray tumbling over the pulpit, which in some cases is a sort of Horse-Shoe Fall of the eloquence of nature and art, without grace, without Scripture, and without the voice of God, and that presence and power of the Spirit, which alone can reach the soul.

It is a fearful thing when men so lose sight of God, eternity, and the ruin and responsibility of the soul, even on the Sabbath, that they can endure such eloquent essays. Dry, theological, orthodox bones, hung together on the wires of a school, and displayed with the seriousness of the anatomical lecture, might be better than such trifling. Even excellency of speech and of wisdom, according to Paul's testimony, are out of place, if not a speech and wisdom conveying God's testimony and taught of God. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD. Be instant in season, out of season. Reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." This process of debasement is always gradual, so that it is not noticed till it has become the fashion, and then it is too late to warn men against it.

There is not a little preaching, nowadays, that steers wide of God's Word, does not appeal to God's Word as authority, and is, in fact, too large and general to be held to a strict account by the letter of a divine revelation. You could get between it and God's Word, and look forth into the air from behind it, as from a wrought-lace vail, just as you might walk between a sheet of water and the cliffs over which it is tumbling. There is also not a little preaching, that while it professes to boast of Christ and him crucified, really crucifies Christ by divorcing the speculative doctrine from its fruits of love, and constructing out of it a balloon of Antinomianism. A church balloon, well netted, can carry up a prodigious weight of sin into the atmosphere, especially organic sin, in the shape of domestic institutions. The sin being passed into a system, ceases to be *malum in se*, and becomes *bonum in re*, good under the circumstances. Slavery may be denounced as wrong, but slaveholding in the same breath shall be defended as righteousness. Slavery may be roundly denounced as a system, but every particular slaveholder defended as a Christian, unfortunately in the system by stress of circumstances, and unable to get out, and in such a net-work of Providence bound to continue "the relation," as one of God's missionaries. This priesthood is after the order of Melchisedec, and abideth for ever; at least, according to the testimony of Brigham Young and Mr. Jefferson Davis, authentic expounders of a slaveholding theology, "we consider it of divine institution, and not to be abolished, until the curse pronounced on Ham shall have been removed from his descendants."

By the same rule, the foreign slave-trade is of the devil; the domestic is of God. The foreign slave-trade is a demoniac possession; the domestic is a divine rival. The foreign slave-trade is Satan in his wrath going about and seeking whom he may devour; the domestic is God's divine prerogative, causing the wrath of Satan to praise him, and restraining the remainder. The foreign slave-trade is a piracy; the domestic is God's missionary agency to take the fruits of human cupidity, and transport them up and down through Christian America, where the very air naturally makes them Christians, and the law secures for their children the blessing of being born in the eminently salvable condition of slaves to the latest posterity. The talismanic phrase Christ crucified secures this process from any condemnation by the Gospel, being a wondrous alchemy of formalism that can convert sin into holiness, and deliver men to do the very abominations that on heathen ground, or among a heathen people, shall be stigmatized as deadly sin. Hence, we already have religious newspapers (and we shall hear many more such voices) resounding with denunciations of the African slave-trade, but at the same time either quite silent as to the wickedness of American slavery, or fierce in the reprobation of those who have rebuked it as sin.

Now if we by Belzebub cast out devils, by whom do your children cast them out! If our reprobation of American slavery, slaveholding, and the domestic slave-traffic, and our efforts for the abolition of these sins, as sins against God and man, and only sins continually, are of the devil, who then is the author of your reprobation of the foreign slave-trade? If it is the demon of fanaticism that actuates those who work against domestic negro slavery, what demon is it that inspires those who all at once are so excited against what they call the revival of foreign African slavery? It must be the parent demon in this latter case, the great father of lies and murderer from the beginning; for the domestic slave-trade and slaveholding here in America are his children; and the slaveholders here are the lineal descendants and legatees of the Foreign slave-trade, who now are infusing new life and youthful activity and ferocity into the veins and heart of the old decrepid monster; the child in this case having become the father of the man, the young devil here in America baptized as a Christian, nursed, petted, fondled, by Government and church, and now with filial tenderness and patriotism defending and baptizing its dear old monstrous, tough, and calumniated progenitor.

C.

DECLINE OF IMAGINATION.

ONE of the most painful experiences of life is that of being disenchanted. In youth, all things are apt to stand before us in the light of imagination or the color and glow of feeling. Men are demi-gods. Artists and poets are divine. The scenes of which a child hears, the places described to him, the historic monuments of which he reads, the foreign cities or memorable places, all are fashioned in his mind with wondrous aspects. The world which a child sees he follows after, without ever finding. It is the fabled chase after a rainbow. This use of the imagination may be unskillful, and it may carry its pains and penalties with it, in the case of persons not robust in underlying common sense. Yet we are sure that the habit of *painting* life in pleasing colors conduces to happiness, and by this means, to some extent, to virtue. We should be unwilling to see things *just as they are*, except in cases where we were called upon to deal with them and needed to know them exactly. But, in walking Broadway, we would not, for the world, willingly see things in their literalness We soften hard men. From one beautiful feature we work symmetry in a face. We imagine gayety and satisfaction in hundreds of hearts that perhaps would not, if known, justify such ascriptions. Children are always beautiful to us, no matter how homely; youth has around it a halo; and we see them as they stand against a rosy cloud for a background. Workmen, day-laborers, and the whole agile swarm of human ants that run in such endless rounds up and down before us, we would not willingly see them as they would be if all their cares, their frets, their prejudices, their ignorance and moral discolorations, lay upon them plainly. We see hearty strength, valiant self-reliance, contentment in well-doing, and humble usefulness.

But as time matures the physical intellect—the intellect of world-truth—this spontaneous painting power is apt to wane and fail; and every step of decline from this habit, is a step toward discontent and unhappiness. A man may make his happiness depend upon action, and by great industry find sources of satisfaction. But, in so far as one's happiness depends singly upon his habits of thought and of inspection, the literalizing of his mind is like the drying up of moisture in the air—there are no clouds for beauty or shadows, no rain and no dew, but a bald heaven above and an arid earth beneath.

In this process of disenchantment, how painful it is to see our heroes turned inside out! to live until we feel how commonplace the things were that used to thrill us with enthusiasm! With what regrets we read the books now that used to inspire our childhood, and find them tame. Thus we seem to find out one thing after another; and, with every mile-stone in life, we are compelled to drop some fair thing that once seemed divine, but, held too close to the eyes, became a grinning idol.

For ourselves, we could not wish to outlive the power of clothing nature and human life with the colors which kindly feelings and teeming imagination give. Even nature is kind to us, and softens all things with genial colors, mosses the decaying roof, and musters on the surface of very rocks thin and flat forests of lichens. *

"INTERVENTION WITH WRONG."

MR. EDITOR: In your paper of last week, your correspondent "C." says: "Gov. Chase is said to have addressed a meeting of citizens in Ohio recently, and in the course of his speech is said to have made the following declaration: 'I am for intervention with wrong, wherever the Constitution of my country permits it.'

"Probably this is the work of some blundering reporter; for no Christian man in his senses could suppose that we have to go to the Constitution for permission to interfere against wrong-doing. Gov Chase cannot have given countenance to any such idea."

Now here is what Gov. Chase did say at a meeting of his fellow-citizens in Maryville, O, Aug. 16th:

"The question had always been forced upon us by the slave oligarchy; and they had dug the political graves of some of the first men of the country. Mr. Pugh had said that all they wanted was non intervention, 'subject to the Constitution;' Mr. Douglas said he was going to insist that there should be no more protection for slaves in the territories than for *other property!* The slave was there, but it was by 'non-intervention.' The man who fell among thieves was left to perish by these who passed by on the other side, on this same principle of non-intervention. The priest and the Levite were Democratic non-interventionists, according to the Cincinnati platform. Non-intervention—it was a sham. 'I am,' said the Governor, 'for intervention with wrong wherever the Constitution of my country permits it. I will maintain free labor, and I will never, never seek to shield myself by any party dodge. We leave the Southern states to do what they will with their institutions at home, and we propose to do the same. We dislike their slavery, though we do not propose to interfere with them; but in all our broad territories, over which the western sun is now shining so benignantly, in the name of our country and our God, let us see to it that there liberty be maintained.'"

Is not this orthodox? We cannot interfere with slavery in the slave states. The Constitution forbids. We can interfere to keep slavery out of the territories, for the Constitution does not forbid.

Mr. Corwin would apply the old *Proviso of Freedom* to all the territories. He believes it constitutional. He says: "I wanted to put the Wilmot Proviso upon the act organizing the territory of California. * * * I maintained the doctrine that the Congress has omnipotent power in the territories."

It seems to me that the criticism of Mr. "C." is not fair. As well might he find fault with the Psalmist, and quote him as saying—"There is no God."

A man must either obey a law which prescribes "a rule of civil conduct," or suffer the penalty imposed for disobedience, as the Friends do in regard to military matters.

J. A. B.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, August 19, 1859.

IT is stated at Turin, that Austria is half disposed, and may sell out of Italy entirely; which, indeed, would be a bargain profitable to both parties, if equitably made. Austria wants cash—so wants it as to be forcibly taking it, in Venetia, from private persons by name; like brigands who have made a capture, and put their prey to redemption! Austria wants money; the Italians, Venetians included, want freedom;—one would be glad to see the buying and selling done.

The Austrian papers still indicate the existence of considerable bitterness toward Prussia, in commentaries upon her diplomacy and policy. It is argued that the Prussian almost forcibly repressed the movements of other German states to the assistance of Austria. Meanwhile there is a considerable movement in favor of a reform of the federal constitution of Germany. The Government at Berlin is said to discourage it: probably it does so; but let it grow stronger, which appears to be certain, then the Prussian Government will be for federal reform in the Diet, and perhaps will, in effect, be the Diet.

There is literally nothing to be said respecting the proposed Conference. Immediately before the closing of Parliament last week there was a pro-Austrian movement in the House of Commons. The plea and pretext was, continued neutrality; which, it was argued, was inconsistent with a participation in the proposed Congress. The Tories had been neutral with Austrian leanings, so they feared the Liberals would be neutral with leanings toward France and Italy, and labor to make diplomacy serve the interest of the Italian people. The motion had the good effect of eliciting large views and emphatic declarations in favor of Italian freedom. Lord John Russell spoke forcibly and with great boldness; Mr. Gladstone with even more than his usual eloquence, eliciting from an unhappy Tory member the remark, "that Mazzini might have spoken it." The British Ministry cannot and will not go into a Conference just to formalize the loose half decisions of Villafranca, or to aid in the restoration of unworthy and deposed rulers, or to promote the wicked designs of the French Emperor. A portion of the Russian press, which now speaks with singular freedom, complains of the reluctance of England to go into Conference. Let this new "liberal" power take the lead, and declare the objects of the Conference to be the Independence and Freedom of Italy, and old constitutional England will follow.

Among the important facts of the hour which can be barely mentioned here, are:—The strike in London of the workmen in the building trade. The men wish to limit the hours to nine daily, instead of ten, as now, and to receive the same wages, say $1 50 per diem. It is a critical symptom, not half understood, and the folly vented by pseudo political economists, touching "labor funds" and labor, is incredible. The master-builders, in their folly, are causing sunshine and rain to descend on social seeds, of the nature of which they are supremely ignorant; and the economists help them. Then Mr. Cobden met a host of friends at Rochdale yesterday. It was an enthusiastic gathering of 2,500 people: the speech calm, comprehensive, and Cobden of Cobden. He reported his own words to Lord Palmerston, and gave them thus: "I have been for ten or fifteen years the systematic assailant of what I believe to be your foreign policy; I thought it not calculated to promote harmony between this and other countries." That opinion, whether correct or not, he had recorded, and so he could not step from an American steamer into a Palmerston cabinet.

The Irish Catholic Bishops have met in secret conclave. Among other demands, there is one for the unconditional and uncontrolled application of the Parliamentary Grant for education. The foundation-stone of Mr. Spurgeon's great chapel has been laid this week, in the presence of 5,000 persons. The cost has, and has not been counted. About half the required sum has been raised. It is a serious consideration, that the rent of the Music Hall, now used, amounts to about $80 every Lord's Day. A recent, and not too favorable hearer, bears testimony to the continued force and ability and more chastised manner of this famous preacher. I inclose a characteristic notice of his speech after the stone-laying.

The Great Eastern approaches completion. Thousands have visited her this week. To day's papers have the following advertisements, which suggest an Odyssey!

THE GREAT EASTERN FOR AMERICA.
The GREAT EASTERN is appointed to leave Portland, near Weymouth, for PORTLAND, United States, on or about the 15th September. First-class passengers only will be taken. Passage money, including steward's fee and provisions, but without wines or liquors, which can be obtained on board, £18 to £25, according to cabin. Return tickets granted on liberal terms. For passage, or other information apply to the Great Ship Company, (Limited,) 11 King William street, London, E.C.

THE GREAT EASTERN.
The TRIAL TRIP of this steam-ship is expected to take place about the 8th proximo, from PORTLAND, near Weymouth, and will probably be extended over two days. A limited number of first-class passengers will be taken by special arrangement. For further particulars apply at the offices of the Great Ship Company, (Limited,) 11 King William street, London, E. C.

Here be texts—left for eloquent American exposition, and to be flashed upon by bright particular Stars! Would that America had industry enough, prudence enough, transit means enough, to fill, and keep on filling, this Great Eastern with breadstuffs and pork-stuffs—with just a few of these pumpkins, pears, peaches, apples, likewise a few odd millions of eggs, just a little butter for the bread, and more of that lard. Here is John, with full pockets, boundless stomach, and a rare appetite, and, like Oliver Twist, asking for more. I burthen you with nothing on armaments and possible war between England and France. It is true, that the public mind is now penetrated with the idea of insecurity, and has lost confidence in the good faith of the Emperor; and the tone of some of the French papers is menacing and provocative.

P S.—The *Moniteur* supplements the amnesty by an announcement that the warnings to the press are all canceled. A letter received this morning says:

"The Emperor has ordered two Government steamers to leave immediately for Algeria and Guyana to bring back political transports. There will be great rejoicing in the departments of the Herault and Var, from which alone it is calculated that no less than 3,000 citizens have been banished, transported, or imprisoned for political offenses since the *coup d'état*. I hear that the people of the Faubourg St. Antoine are getting up an illumination this evening in honor of the amnesty.

"At the Bourse, singular to state, the amnesty, so far from being considered as a reassuring symptom, had a depressing influence. Many people saw in it a confirmation of the many signs of war; the Emperor, the pessimists argued, sees a European coalition forming against him, and feels the necessity of uniting all parties in France round his standard."

Father Gavazzi is reported to be preaching at Bologna! That is a thousand men! Gen. Garibaldi embarked at Genoa, on Saturday evening, 13th, for Leghorn. Gen Ulloa, it is said, cheerfully sees him take the chief command of the troops of Central Italy; say 40,000. The manifestations at Milan, Bergamo, and Brescia, in honor of "the King of Italy," have been unexampled. Indescribable enthusiasm and indescribable magnificence and taste were displayed at Milan. A curious but extremely significant plea for a Congress, from Russia, appears in the *Invalide Russe*. Europe requires adjusting and pacifying; but, "*lastly*," like a lady's important postscript, this:

"Lastly, Europe ought to reflect seriously and definitively on the strange situation of Turkey. Sad experience now proves that all hope of its reorganization is utterly lost; the sick man of yesterday lies now in a hopeless state.

"The existence of this monarchy, with the present forms of government, in the heart of Christian and civilized Europe, would only be for the future a permanent apple of discord; its longer existence is therefore impossible. It is high time to come to a reckoning, and have done with these Turcoman hordes, who for four centuries have tyrannized over six millions of our co-religionists, taking advantage of the egotism and lamentable disunion of the Christians."

NOTES ON ITALIAN AFFAIRS.

THE National Assemblies of Tuscany and Modena having solemnly deposed their respective Dukes, and having voted their annexation to the Sardinian States under the rule of Victor Emanuel, brings to a focus the question of the restoration of the fugitive princes. This important decision is backed by a defensive league between those Duchies and the revolted Papal Provinces, the ratification of which defensive treaty has been given by Count Ercolini of Bologna, the delegate of those Provinces. On the other hand, the fortress of Bardi has been seized by the partisans of the Bourbon Duchess of Parma, and diplomatic assurances have been made to her that the Zurich Conference will reinstate her. But if she be reinstated, her Duchy would be surrounded by the States of Victor Emanuel, provided Modena and Tuscany succeed in obtaining the annexation they have resolved upon "even at any sacrifice." The condition of things in Parma has given a plausible pretext for French interference in that State, and a division is already marching from Lombardy to "*maintain order*" in that territory. The Austrians are concentrating at Rovigo, menacing both the Duchy of Modena and the Papal province of the Romagna. The engagement of the Emperors at Villafranca was that the Dukes should be restored, and if the Emperor of France finds that circumstances will not admit of his carrying into effect that engagement, with what grace is he to interfere to prevent Austria from putting into execution that iniquitous contract to which the Emperor of the French was a party? Then if Austria interfere, as she probably will do, and France stand neutral, there will be, what Italy so long has asked for, a war against Austria—pure and simple. But will France long stand by, a mere spectator, in such a contest? For a certainty the French army would not be very well contented at such inactivity—and in Imperial France the army is the Power. True it is that Louis Napoleon, if he interfere to prevent Francis Joseph from restoring the fugitive Dukes, will break faith with him—while on the other hand, if he impose the Dukes upon those populations whom he has insited to revolution, he will break faith with the provinces of Central Italy. But the French army must and will have war, and it will be more popular to fight Austria, than to act as the police agents of the Dukes.

Sig. Mario and his wife, Sigra. Jessie White Mario, have been arrested at Ferrara. Much surprise seems to be excited at this proceeding, but neither Louis Napoleon nor Victor Emanuel love republicans, and numbers of eminent citizens and soldiers have been, both in the Duchies and the Romagna, arrested or expelled on suspicion of entertaining republican ideas, or of being in correspondence with Mazzini. The notorious Corsican chief of Parisian police, Pietri, has traveled from city to city to organize an effective system of Mouchardism against the republicans.

Prior to the commencement of the Italian war, the understanding between Victor Emanuel and Louis Napoleon was to the effect, that all that could be conquered from Austria should be the reward of the former, while Savoy and Nice should be added to the latter. The very sudden cessation of the war before the French work had been half completed, rendered it preposterous for the Emperor to claim his expected booty; but the agitation in Savoy shows plainly that the annexation project has not been abandoned by Louis Napoleon—consequently he contemplates war against Austria at no distant day; unless he might claim his remuneration if Victor Emanuel should get Modena and Tuscany. The Duchies of Modena and Tuscany revert by treaty to the House of Hapsburg upon the failure of male issue in the respective Ducal families, therefore the expulsion of the Dukes involves another question—for Austria claims her reversionary interest.

There is in Rome itself (as in other parts of Italy not actually in a state of revolution) a deep agitation for *reform*—a sort of ground swell, very similar to the condition of things in 1847, which produced the revolution of 1847. That revolution first commenced in Sicily, and communicated thence the flame to France and the rest of continental Europe. The Pope professes now (as he did in 1847) that he is willing to grant reasonable reforms, and that he will do so on the *proper* occasion. The people, however, seem to think that if the choice of the occasion be left to His Holiness, they will have to wait in expectation for an indefinite period of time, half way between now and never.

The correspondence of the N. Y. *Abend-Zeitung* asserts that among the Austrian prisoners of war restored to that power, are large numbers of Hungarians who had deserted or refused to fight on sundry occasions. These men in vain protested against being delivered up to Austria—they were conducted to the frontier as prisoners, and were received as prisoners: the railway stations where these men stopped were surrounded by soldiers with loaded muskets, and they were in many instances subjected to the infliction of sixty blows of the hazel stick. Such as had actually enlisted in the Hungarian corps at Genoa were not so delivered up, only such as had not so enlisted. Many, however, there were, who, though they would not fight against the Italians for the Emperor of Austria, would not believe in Louis Napoleon's promises and shed their blood for the Emperor of the French; and there were many others who, from sickness or other reasons, could not enlist in the corps at Genoa—yet these men protesting against being delivered up to their former tyrants, ought not to have been thus treated. Could any means have been invented by Louis Napoleon which could more effectually stop further desertions from the ranks of his opponents? From other sources this painful intelligence is confirmed.

There has been said much respecting the presentation of the Austrian standard to the Empress Eugenie in Paris. This was the standard of the regiment Sigismund, which had, as a body, requested to be sent against the enemies of Austria, and which (its request having been granted) deserted on the first occasion when it came into action. At the battle of Magenta the Sigismund regiment (about half the officers were Austrians) was brought forward, and so soon as it came into something like close quarters with the French, the standard-bearer dashed forward with his precious burden. An Austrian officer rushed upon him, ran him through the body, and bore back the standard; he was, however, instantly bayoneted by a corporal, who seized the prize—when the corporal was killed by another Austrian officer, who immediately shared the fate of his predecessor, and an Italian officer seizing the flag, bore it forward toward the French, the whole regiment laying down its arms and being made prisoners.

The evening previous to the Peace festivities at Paris, there was a meeting of Italians in that city; the police, however, arrested the persons present, and detained them till the day after the festival.

The Moniteur has published the great reduction in the French army, which is as follows: Twenty thousand men whose term of service expires in 1859, may in September return to their homes, and furloughs of three months may be granted to men of good conduct who can prove that they are indispensable for the support of their families. The state is thus relieved from the support of these men for a few months of peace, while they can, on any emergency, be recalled to their standards at three days' notice.

The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: Rev. GEORGE B. CHEEVER, D.D., (C.,) Rev. HENRY WARD BEECHER, (H. W. B.,) and MRS. HARRIET BEECHER STOWE, (H. B. S.) JOHN G. WHITTIER, (J. G. W.)

Correspondents from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THE JOURNAL.

SOME FACTS ABOUT THE SHAKERS.

A FRIEND of ours, formerly a Shaker, has recently been on a visit to his former friends and associates at Watervliet. He has given us some interesting particulars of their history and present condition, not covered by the interesting letter of our correspondent, "Dean," on the same subject last week.

The Shakers exist only in this country. It is doubtful whether such an independent coxmunity, with such peculiar views and practices, would be suffered to continue their institutions without uncomfortable molestation, in any other. The first settlement was begun eighty years ago, on the site of the present town of Watervliet, about seven miles east of Troy.

The country, in this region, was at that time a wilderness; the ground on which the first family erected their buildings was little better than a swamp. The settlers, though few in number, and possessing but scanty pecuniary means, were strikingly characterized, then as now, by their industry and frugality; and being actuated, more then than now, by an unshaken faith and ever-increasing reverence for ritheir founder and apostle, "Ann Lee," their "Mother in Christ's Second Appearing,"—their prosperity was greater than could have been expected in ordinary circumstances, though their privations and sufferings were of the utmost severity, verging oftentimes on starvation.

As fresh converts were added to their number, their temporal condition steadily improved year by year, so that, at the present time, they form a community whose large wealth and few wants render them, to a great degree, independent of the outside world.

They still entertain the hope that there is to be a general revival of religion in the world, specially favorable to their cause, by which multitudes of Gentiles will flock to them as doves to the windows. But although this has been their watchword for over thirty years, the Society has not received the slightest increase in numbers since then. Marriage is forbidden among them, the propagation of the species is regarded as a crime against their religion, and they look for the end of the world to be accomplished not until its conversion to their faith, and the consequent extinction of the race. They look for recruits to their Church to convert from the Gentiles. Their chief effort in this direction is the apprenticeship of children, whom they receive from unbelieving parents, and whom, after the indentures are signed, they set to work to convert. At first, these adopted children generally grew up in the faith imposed upon them, and the Society became a large and self-supporting community of true Shakers, whom Mother Ann would not unwillingly have called good disciples. But within late years, elements of dissatisfaction and restlessness have been more and more apparent among this staid and slow-going people; and the growth of new ideas among them, notwithstanding the unceasing efforts of their old men and women in resistance to innovation and in the suppression of free inquiry, has advanced to such a degree as to have given rise to serious question, even among its best friends, whether some of them will not live to see, if not the abandonment of their principles, at least the dispersion of their sect. Of late, the newly adopted young people have been found difficult to convert. They have become only moderate Shakers, retaining or receiving many liberal notions from the world. Many of these later disciples are found leaving the fraternity before they become of age. Comparatively few remain till thirty years old. The friend from whom we receive these facts was sagacious enough to retire at twenty-one. Nor is this desertion from the Society confined merely to the common or lay membership; it embraces even those who have gradually risen to the position of deacons and elders. Adult persons, joining on profession of their faith, are even less reliable than younger probationers; very few of them receive the confidence of the ministry and elders to a sufficient degree to be intrusted with responsible stations.

The Society at present is largely composed of old men and women and young children, with but few middle aged members. The old people rule the young, but only so long as these continue young. They give little heed to education, except to discountenance it, and teach that intelligence is unfavorable to piety, and enterprise destructive of established institutions. Those who leave them they treat with great severity, and allow them to carry away but a small portion of the property which they have assisted in accumulating for the common wealth. For instance, a man on going away after twenty-five years' labor, may receive from fifty to a hundred dollars, and a woman, for the same period, thirty dollars—together with a reprimand for their conduct, and a warning that they will be lost. The former foster-children of the Society who have since gone out from it, and who bear no great goodwill to their Alma Mater, have to its great detriment laid open its secrets to the public, and excited against it the willing ridicule of the Gentile world.

The sect of Shakers, after eighty years of partial prosperity, are at last falling into decline; and will hardly be likely to last another four-score years, after their present old men and women shall have mingled their dust with old Mother Ann's.

GENERAL ASSOCIATION OF NEW YORK.—The meeting of this body, on the 20th inst., at the Broadway Tabernacle church, is officially notified in another column. Delegates to the Association both from district Associations and from Corresponding Bodies, are requested on their arrival in this city, to call at the Lecture-room of the Tabernacle, on Thirty-fourth street, where a Committee will be in attendance (on the afternoon and evening of Monday the 19th and the morning of Tuesday) to assign them to quarters during the session of the body.

Ready to Work.—After hearing addresses from Dr. Marsh and others at their anniversary last week, the Washington County Temperance Society unanimously resolved that if the State Temperance Society would raise ten thousand dollars, they would furnish one-twentieth part, or $500. The State Society of Illinois have recently raised by subscription $11,000.

Jews' Society Resuscitated.—We learn that the "Society for Meliorating the Condition of the Jews," which was formed almost forty years ago, under the auspices of Mr. Fry, has again been exhumed and resuscitated, in the hope of making it instrumental of good to the house of Israel. "*The Israelite Indeed*," a monthly magazine published by Messrs. Theodore Dwight and G. R. Lederer, is the organ of the Society. This magazine abounds in articles illustrating the Rabbinical doctrines, the customs, etc., of the Jews, and information from Jewish missions in the world. Mr. Lederer, a converted Jew, well versed in Rabbinical learning, was seven years a missionary of the Scotch Missionary Society in Hungary, and has been in the service of the New York City Tract Society three or four years. Price $1 a year.

Temperance League Convention.—We publish in another column a notice for a convention of the Temperance League at Syracuse, Sept. 2d. At the same time, we cannot but express our strong conviction that an independent nomination on such grounds, so far as it may have any political effect, will equally damage the cause of temperance and the great political interests of the country, now so much at stake the elections of 1858 and 1859.

Our Correspondence.

THE BRITISH METHODIST CONFERENCE OF 1859.

This imposing convocation, consisting this year of no less than 600 ministers, has just terminated its annual meeting in the city of Manchester, after having been in session nineteen days.

The term "Conference" usually designates rather the deliberations of an assembly, than, as in this case, the persons who enter into such deliberations. At first, Mr. Wesley invited whom he would, to *confer* with him on the best means of reviving Christianity, especially in the Church of England. But the clergy seldom met him; and eventually, as lay help was raised up in his societies, he availed himself of it, and the clergy forsook him, with the exception of two or three—many of them even expelling the Methodists from the communion.

The societies gathered principally by the instrumentality of Mr. Wesley, naturally placed themselves under his pastoral care, and thus a vast power grew in his hands which he did not seek, but could not easily lay down. Prudence, however, dictated some preparation in this respect for his own decease.

Mr. Wesley's primary purpose was to devolve the power and responsibility of the government of these societies upon some one substitute, and he proposed Rev. John Fletcher; but this saintly man was early removed by death. He then took pains to make it obvious that the Conference, rather than himself, had the determination of matters, and the people were thus gradually prepared to accept their government on the death of Mr. Wesley.

He then saw it necessary to give a legal definition of "the Conference," and accordingly prepared a deed which defined their powers, privileges, and duties, and which deed was duly enrolled, so that it became invested with all the authority and force of law. The difficulty was to specify a proper number, and after much thought and consultation he fixed on one hundred, whose names were accordingly entered, and the mode of perpetuating the legal Conference distinctly specified.

Hence the Conference is often called "the hundred." Vacancies arise from death, retirement for four years from active labor, or expulsion; and the necessary elections become matter of friendly rivalry and considerable interest, every fourth vacancy being supplied from the ranks of those who have been fourteen years and upwards in the ministry, the other three being elected by seniority. It is, therefore, considered an honor to be elected by the general suffrage; and this is the first act of the Conference before the election of President and Secretary.

The distinguishing feature of the old body of Methodists is, that the Conference consists entirely of ministers. The abstract power is very great; but practically it is checked by diversity of sentiment, and by the force of public opinion. It is the supreme authority; its acts have always been sustained in our courts of law; and it is hardly conceivable that it should be otherwise.

Rev. S. D. Waddy, Principal of the Sheffield Wesley College, has this year, by an unprecedented majority, been elevated to the Presidential chair of the Conference; and Rev. John Farrar, Principal of the Commercial School for the education of the sons of Wesleyan ministers, has by a respectable majority been elected Secretary.

President Waddy is a son of one of Mr. Wesley's old preachers, and has been engaged most energetically in the service of the Wesleyan Methodist Church for thirty-five years. He is a man of great original powers of mind, of vast and varied learned culture, of signal oratorical ability, aptitude in debate, and large-hearted and catholic in spirit. As a Methodist preacher he has never been bigoted and sectarian, and has ever cherished a wholesome dread of anything like a partisan spirit. Had he been more of a strait-laced Methodist, and less free and independent, long ere this he would have had accorded to him the highest distinction which his denomination has it in its power to confer. But he has patiently waited, and nobly pursued his fearless, honorable, and useful course, and now he is reaping his reward.

The men who have signalized themselves this year in the Conference deliberations have been Revs. Dr West, Dr. Dixon, W. Arthur, W. M. Punshon, Gervase Smith, W. L. Thornton, S. R. Hall, J. H. Rigg, G. B. Macdonald, and J. Scott.

Dr. West, take him for all in all, has scarcely a compeer in the body. He has a mind of large capacity, and of immense improvability; more than any other Methodist preacher, from year to year he has been rising, gathering fresh and more ponderous acquisitions, and achieving greater moral and intellectual triumphs. *The London Review* mainly originated with Dr. West, and his sedulous energy, forceful genius, comprehensive learning, and fertile pen, have done much to advance it to its present honorable standing among the Quarterlies of this country.

Dr. Dixon, although verging on seventy years of age, and all but totally blind, has taken more interest in the proceedings of this Conference than he has done since his visit to the Methodist Episcopal Church of your country about eleven years ago. The British Conference, upon Dr. Dixon's return, did not render him the cordial greeting which he deserved, some of its leading members even charging him with being Americanized, and doubting his fidelity not only to British Methodism, but also to the British Constitution. This treatment caused him to withdraw very much to himself, and rarely has his majestic figure been seen in the Conference, and more rarely has his voice been heard in its debates. But now again Dr Dixon has returned to his first love, and some of the most powerful and entraneing speeches in the Conference this year have come from him.

Rev. W. Arthur, author of the "Tongue of Fire," "Successful Merchant," and other works, has been now for some years a celebrity in the Methodist Conference, and perhaps there is no Wesleyan minister in whose writings and public acts the sister churches of Britain take so deep an interest. Other churches claim him as well as his own, and not without cause. Mr. Arthur a few months ago wrote a tract, "May we Hope for a Great Revival?" since which he has been to Ireland mingling in the revival now in progress there, and he has now written another tract, "Beginnings of a Great Revival," which has produced a profound impression, and which, like the former tract, will doubtless circulate by hundreds of thousands. It need scarcely be said that Mr. Arthur's tongue, when employed in the Conference just concluded, has been more than ever one of "Fire." Next year that august assembly ought to call him to the occupancy of its Presidential chair.

Rev. W. M. Punshon, although a minister of only fourteen years' standing, has, at the call of the Conference, delivered several masterly addresses. He is one of nature's truest orators, and never had a plain Methodist preacher the ear of the general public so much and so implicitly at command and under his control as Mr. Punshon. Methodism has had powerful pulpit orators in Bradburn, Watson, Newton, Beaumont, and Dawson; but Mr. Punshon outstrips them all. And he is making a good use of his prodigious gifts; he takes pity on the trustees of Spitalfields Chapel, crushed with debt, where the persecuted French Protestants formerly worshiped, and prepares a lecture on the "Huguenots," delivering it in the chief cities of the kingdom, the profits of which on the admission tickets—more than £1,000—he gives to relieve the embarrassed trustees. After its public delivery at so many places for the benefit of the distressed chapel, the eminent London publisher, James Nisbet, gives £2 000 for the copyright of the lecture, which is now in the book-market.

Much might be said of the other prominent men of the British Conference of 1859—of Gervase Smith, with his superb *physique*, his poetry, his vehement eloquence, and his genial heart; of W. L. Thornton, with his feminine grace, his elegance of thought and diction, and his literary aptitudes; of S. R. Hall, with his stern and strong Wesleyan theology, his childlike love for every relic of John Wesley, his fervid piety, and his evangelical zeal; of G. B. Macdonald, with his gentlemanly bearing, his graceful oratory, and his dexterity in debate; and of John Scott, with his far-seeing wisdom, and his profound and comprehensive views in all matters of doctrine and polity.

Three words most aptly characterize the Conference of British Methodism of the present year—harmony, prosperity, and enterprise. The brotherhood of Methodist ministers was never more manifest. There has been a gain of some 40,000 to the membership; more than £180,000 have been expended during the year on church-edifices. £130,000 on foreign missions, and about £13,000 on home missions. The theological colleges, the education schemes, the schools for educating ministers' sons, and the fund for supporting worn-out ministers and ministers' widows, were also reported to be in a state of unexampled prosperity.

BETA.

COMMEMORATION OF COL. HUGH MAXWELL.

The late Col. Hugh Maxwell, of the Massachusetts line in the army of the American Revolution, died at sea in the year 1799. For various reasons no suitable monument had been erected to his memory until the present year, when a handsome obelisk of Italian marble, about ten feet in hight, has been erected by his grandchildren in the South Burying-Ground in the town of Heath, Franklin co., Massachusetts, adjoining the farm on which he resided. A meeting of the family was held on the 19th of August, at the old homestead. About forty of the descendants dined together in the house which he built after the war, now occupied by his great-grandson, Hugh Maxwell, the fifth of the name in regular descent. The interest of the occasion was hightened by the exhibition of the camp plate and cup which he used through the war, the Bible which he always carried in his coat pocket, and other relics, and by the reading of interesting letters which he wrote from camp to his family after the battle of Bunker Hill, at the retreat from Long Island, at Valley Forge, on the capture of Burgoyne, and other occasions. After going in procession to view the monument, they reassembled at the house, where a considerable number of the neighbors had also gathered, and an address on the services of Col. Maxwell was delivered by Rev Joshua Leavitt of New York, the oldest living descendant followed by remarks from Edward Kirkland, Esq., of Brattleborough, Dea. Sylvester Maxwell of Greenfield, and others. The interest now felt by the public in the commemoration of the deeds and the men of the Revolution, may be a sufficient apology for publishing a

Sketch of the Address.

We are assembled, my friends, to honor the memory of one who, in the days of our fathers, lived upon this spot and owned this soil, and who worthily sustained the character of a Christian Patriot and Soldier. The last survivor of Colonel Maxwell's children* has been gathered to his fathers in ripe and honorable old age and the duty of speaking on behalf of his posterity in the presence of the children of his old neighbors, devolves upon the oldest among his surviving descendants. Happy in the privilege of addressing once more the people of my native town amid the scenes of my youthful memories, I crave your indulgence during a brief recital of the public services which entitle my grandfather to the lasting remembrance and veneration of the people of the town of Heath.

Colonel Maxwell was not an American by birth. He first saw the light in the town of Minterburn, county Tyrone, in the North of Ireland. But being brought to America in very early infancy, this was the only land which he ever knew, and no native-born citizen could surpass him in the true love of his country. His father's family were of the people commonly known as Scotch-Irish, being the descendants of those colonies of pious, intelligent, and industrious Scotch, who went over to supply the depopulations of the Province of Ulster after the bloody Irish wars of the Stuarts, Cromwell, and the Prince of Orange. They came to this country by thousands, in the early part of the last century, and spread along the hill country from New Hampshire to Georgia. They were a brave and enterprising people, and it has been a matter of observation concerning them, that they have assimilated with the earlier American or Puritan stock much more readily and perfectly than their kindred race who came directly from Scotland to our shores. In the Memoirs of General Greene, concerning the bloody civil strifes and massacres that distinguished the southern department in the Revolutionary war, it is noticed as a general fact, that while multitudes of the Scotch were the bloodiest Tories, the Irish settlers were always patriots.

In the hard struggle for subsistence of an emigrant family in a new and poor country, his privileges for education were all derived from the faithful instructions of an intelligent and faithful mother, who taught him above all things to fear God, to love his country, and to do his duty at whatever cost. From his one schoolmaster he learned the art of surveying, which was of great service to him, not only as a means of living, but in training his mind and fitting him for public service in many important stations. In one of his journals he says: "My parents early taught me the principles of liberty and religion, which have supported me through many difficulties and hardships." If the present generation should be less filled with the true love of liberty than their fathers were, they will want the courage and endurance which carried those noble souls through all the trials that purchased for us our peaceful and happy inheritance.

When he was a little over twenty-one years of age, Hugh Maxwell listened to the call of his country, by enlisting as a private soldier in one of the provincial regiments which Massachusetts contributed for the French war, and served with courage and fidelity from 1755 to the treaty of peace in 1763, which brought the whole northern portion of this continent under the dominion of the British crown. He was in the battle on Lake George, in 1775, under General Johnson,

"When Dieskau, by his rash action,
Was by Johnson overthrown."

The next year he was on the losing side, when Fort William Henry was taken by the brave and victorious Montcalm, who was unable to restrain his Indian allies from barbarously massacring at least fifteen hundred unarmed prisoners of war. Young Maxwell marvelously escaped half-dressed, and ran till he reached the army of reserve at Fort Edward.

In the hour of danger he bethought him how he was unprepared to meet death on the field of battle, until he had made his peace with God. And on returning home at the close of the campaign, he publicly devoted himself to his Savior, uniting with the Congregational church of Bedford, under the care of Rev. Mr. Sherman. His whole subsequent life gave assurance that his profession was sincere. His humanity, fidelity, and bravery, his kindness and generosity, his conscientious consistency in every walk of life, all proved his faith to be true and his hope reliable.

In the opening of the campaign of 1759, although young and destitute of property, a poor man's son, and with scanty advantages of education, he was honored with the bestowment of a commission as Ensign in Brigadier Ruggles's regiment, where he served nearly four years, until the army was disbanded. And at the close of the same campaign, on returning home, he was married to Miss Bridget Monroe of Lexington, the faithful partner of his life, the mother of his seven children, and for nearly eighteen years his sorrowful widow. Her mortal remains rest on this spot, and her name is borne upon the monument which we have erected.

The latter part of the war my grandfather was stationed mostly at Crown Point, and was employed in superintending the construction of those formidable fortifications, the remains of which now form such an interesting memorial of the days when the possession of a continent was contended for in those narrow defiles of Lake Champlain and Lake George. The disasters and defeats endured afterwards by our American armies in their retreat from Canada, in spite of the possession they held of these strongholds, form an instructive commentary on the vicissitudes of war, and show how much surer a defense is the bravery of a free and united people, than the most elaborate preparation of fortresses and batteries. Our troops were routed and driven away from Crown Point and Ticonderoga by the same army which they shortly afterwards defeated and captured on the plains of Saratoga.

Peace being restored, and on what was believed to be a perpetual basis, by the final removal of the French power from our borders, the tired soldier returned to the toils of the farmer, varied by occasional service as a surveyor or a schoolmaster. Ten years afterwards, he removed with his family to this place, having purchased the beautiful farm that now spreads out before us, on which there was a clearing and a small house of one room with a closet, standing in a bleak situation about forty rods northwest of the spot where we have built his monument. Even for this purchase he was unable to pay out of the savings of seven years' service in the army and ten years' industry on the farm in old Bedford. The burden of debt for his farm rested upon his mind, and added to the cares of his long and arduous service in the army of his country's freedom and independence, embittering the trials from the depreciation of the currency, the withholding of his pension, the cutting off of his promised half-pay, the dishonesty of his debtors, and the sufferings of his shattered body. But it was his own farm and freehold, held by the good old Saxon title of free and common socage, "as of our manor of East Greenwich in the county of Kent," which, by a fortunate phrase in the King's charter of New England, has so wonderfully controlled the social condition of these United States. No haughty landlord could exact a rent for these fertile acres, no bigoted priest could claim his tithes of the produce, and no titled fools or cowards could exercise a hereditary right to make laws for him and his posterity.

And that small cabin of one room, to which a leanto containing a bedroom was added during the war, now I have wished we could have a picture of it. Who of us, remembering what courteous gentlemen and refined ladies our parents were, would not point to the picture with honest pride, and say, "In that poor log-hut my father, or my mother, lived and was brought up for nine hard years of war and privation, while the father was in the army vindicating his country's independence, with such stinted pay that he was unable to add to the comforts of his family even from the wages of a field-officer." I think I see that family of lovely and beautiful girls, in their decent Sunday apparel, clothed entirely in linen fabrics spun and woven by their own hands, and walking down to the top of Meeting-house Hill to worship. I think I see that eldest boy, at eight or ten years old, in his checked frock and trowsers which his mother made him, and with his head and feet bare in all weathers, toiling in the corn-field, or digging his potatoes, or whacking with his ax at the tall trees in the forest to supply fuel for the family. I think I see that anxious and solitary mother, in the long nights of winter, when the wind howls around her frail habitation, and the snow drifts in upon her sleeping children, as she casts her thoughts far away to where the husband and father is enduring the toilsome march through the Jerseys, or the terrible privations of the camp at Valley Forge, or the tedious marches and watchings along the lines among the Cow-boys and refugees in Westchester county. And as I try to bring those scenes vividly before me, I am more deeply than ever impressed with the conviction, that we of the present day can form but a feeble conception of what our boasted liberties cost our fathers. God grant that these memorials, and the memories which they inspire, may help us the better to prize our privileges, and the more faithfully to preserve our liberties, as we honor the memory of our fathers and the sacrifices with which they won our country's independence.

It would be too trite for this occasion to narrate the causes of the American Revolution or the grievances which led to it. No man was more earnest in the cause from the beginning of the agitation than Hugh Maxwell. His service in the French War gave him a knowledge of men and an enlargement of views to comprehend the merits of the case. As the only person in all the region round about who regularly took and read a Boston newspaper, he excelled all his neighbors in the knowledge of public affairs. And he was so assiduous in his endeavors to enlighten the people and give a right direction to public sentiment, that at the commencement of hostilities in 1775, *every man* in that and several neighboring towns was in favor of the popular cause. At the same time he diligently trained a company of minute-men, of which he was chosen lieutenant, in the use of arms and military discipline. These were held ready to march at a minute's warning for the defense of liberty, and did actually march as soon as they heard of the Lexington fight. Our venerable uncle, Sylvester, who died last year full of years and honor, was born on the 16th of April, 1775, the day before the battle of Lexington. In a week afterwards, the father marched with his men to Cambridge, joined Colonel Prescott's regiment, and was under his command at the battle of Bunker Hill on the 17th of June.

We can form some idea of the feelings with which this very tender and loving father took leave of his family to march with his company to Cambridge in arms against the King. The day of resistance, which they had so long anticipated and prepared for, and yet tried to put off, had now come. The first step of their march with arms in their hands, made them rebels against the Government of England, and liable to be hanged if unsuccessful, while to human view it seemed utterly impossible that they should succeed. And yet there was no misgiving in those brave hearts, for they knew that they had the right on their side, and that they were going to resist injustice so great that it ought to be resisted. Should they die, in the hospital or on the field, or by the hands of a British executioner, they would be giving their lives in the cause of their country.

But when he looked at his family, in their cramped tenement, almost in the forest, with scanty resources, as the poor wife, still in the helplessness of her recent confinement, and his five youthful daughters, the eldest only fifteen, and when he parted from his first born boy of five years old, and kissed the precious new-born babe of a week old, that noble bosom must have swelled with feelings too big for utterance. It was the satisfaction of commending them to God in the faith of a Christian, that carried him so bravely through the parting scene.

But who shall describe what passed in the mind of that loving and anxious mother, as she saw herself left in this forlorn condition! There is a volume of the history of the American Revolution which has not yet begun to be written—what it cost the wives and children of that day. The husband was going to engage in the turmoil of war, to meet with many old companions in arms, beloved fellow-soldiers of the late French War, and still freshly remembered after a dozen years' separation. The routine of the camp, the strife of battle, the expected glory, the life of action and excitement, tend to sustain the courage of the soldier and mitigate anxiety and sorrow. But to the wife at home it is all care, the load presses directly on the soul, with no excitement for alleviation. She has to sit at home and think—to think of what she shall do for this and for that, and to think of what may befall him who is far away amid the trials of the camp and the perils of the field.

But even this is but a prelude to what came on about six weeks after the departure. There were but few opportunities then of hearing from the army—there were no mails among these hills; but at length word is brought to Mrs. Maxwell that her husband has been wounded in the battle of Bunker Hill, so severely that it is quite doubtful whether he will recover. And there he is, with only the accommodations of that hasty and ill-appointed camp, to suffer and perhaps to die. And here she is, surrounded by seven helpless children, with a sickly babe of two months old; she cannot leave them and go to him; there is nothing she can do for him, but to pray; and if he is taken away, what shall she do, as a widow, for them? That was a dark day, in the history of this family. But, thank God, they had the Christian trust and patriotic courage to endure it all. By the Divine blessing, he was able to come home in September, and spent nearly two months with his family, making the best provision he could for their comfort during the winter that was just setting in. It was against the remonstrances of his wife that he returned to the army, but his duty to his country was imperative with him. We point to that country's freedom and progress as the result, and we are sure that he was right.

The address detailed most of the leading events in which Mr. Maxwell participated. At the retreat from New York, he was sick with dysentery, and, but for the fidelity of his waiter, would have been left behind to share the horrors of the old jail or the prison-ship, where so many brave patriots fell victims to English tyranny. But the man encouraged and urged and helped him along, and even bore him a part of the way on his back, when he was too weak to walk, and so he escaped. I wish, said the speaker, that I knew whether that waiter has any descendants living. Should any one of us or of our children ever meet one of the posterity of Samuel Gladding, I trust we shall show him that we gratefully remember the fidelity of their ancestor to ours.

After the surrender of Burgoyne, he wrote to his wife, Oct., 1777, "This is glorious news for America—the best day we have ever seen. Pray, do not grudge the hardships you have endured, since heaven has crowned this campaign with such a victory." At the same time he wrote that he was unable to send her any money, for he had not received a dollar of pay for eight months. Valley Forge followed, but he never wrote of his sufferings.

The bare mention of the leading scenes of his experience will give a lively picture of his career, which every well-informed student of American history can fill out with many details of heroism and of suffering. Bunker Hill, the March to New York, the Retreat from Long Island and from New York and through the Jerseys, the brilliant attacks on Trenton and Princeton, the Winter at Morristown, the Battles of Stillwater and Saratoga, the Capture of Burgoyne, the Starvation at Valley Forge, the Battle of Monmouth, and the tedious Watch for three years along the Lines near New York—how much is suggested by such an enumeration. There could not have been many, either officers or soldiers of the Army of the Revolution, who partook in so many important actions and events; and very few indeed who saw so much service, beginning immediately after Lexington fight, in 1775, and ending only with the final disbandment of the army in 1784.

And what was the reward for all this hardship and service? Patriotically, it was the freedom of the country, and the beginning of that wonderful career of progress which has continually called forth the wonder of the world. Personally, it was the consciousness of duty faithfully performed at great sacrifices and amid terrible privations and perils. But for his family, it was nine long years of anxiety and privation, ending in complete impoverishment. The pay which he was promised, was established on the most economical grade. But then this was paid in Continental currency, which depreciated year by year, until in 1780 it was at seventy five for one, and an officer's pay would not buy the oats to feed his horse. He was promised half pay for life, to induce him to remain in the army, and this was forcibly commuted by Congress and the commutation paid in warrants, which the soldiers were compelled to part with for a pittance on which to live. He was fairly entitled to an officer's pension for life on account of his wound, which disabled him from labor, and this would have made his old age easy and comfortable. But the penury or the parsimony of Congress wronged him in all these ways. He went to Philadelphia to make a personal application to Congress, but came home with nothing but a pocket emptied by the expenses of the journey. He wrote to a friend—"I shall return home and spend the short remainder of my days in wishing the best of blessings to the United States, notwithstanding my settled opinion that they do not do me that justice which I had reason to expect, and which I shall continue to think they owe to me while I live, and will owe to my children when I am gone." May no child or descendant of his ever prove recreant to this patriotic sentiment, which warmed his heart under the most disheartening circumstances. Had he obtained his dues, his monument would not have waited to be erected sixty years after his death. The last fifteen years of his life were spent in a painful struggle with pecuniary trouble, and brought to a premature close at 67, when, by the longevity of his family, he ought to have reached the age of fourscore and ten, the average ages of his six brothers and sisters being upwards of 90 years.

This monument which his grandchildren have now erected to his memory, we commit to the town of Heath, of which our ancestor was one of the foremost founders, who gave a character to its early history that every inhabitant and every descendant of the town may be proud of to the end of time. It is a monument of his worth, of his services, and of his sacrifices, and a memorial of our interest in the honor and welfare of the town where a few of us were born and spent our early years. Let it stand here as a durable witness for Colonel Maxwell's family, of their love for their country's honor by what it has cost them in the person of their ancestor, and in their own inherited privations. And let it be to us and to our children an enduring pledge of union and affection, and of fidelity to our country and to religion.

The Epitaph.

Hugh Maxwell, Colonel in the Continental Army. Born in Minterburn, Ireland, April 27, O S 1733. Brought to America in Infancy. Died and was buried at sea, Oct. 14, 1799, aged 67. A Soldier and an Officer in the French War, from 1755 to 1764. Escaped the Massacre at Fort William Henry, 1756. A Member of the first Provincial Congress, 1774. A brave and faithful Officer in the War of the Revolution, from April, 1775, to April, 1784. Was at the Siege of Boston, and at the Retreat from Long Island and New York. Fought at Bunker Hill, Trenton, Princeton, Saratoga, and Monmouth. Suffered in the Camps at Morristown and Valley Forge. Watched for three years on the Lines near New York, under General Heath, who said to him, "Often have I slept without fear of being surprised, because I knew you were at the Outpost." In civil life, he obtained the charter of this town, was the first Justice commissioned in this section, the first Deacon in the first church in this town. A Christian Patriot and Christian Soldier. Honored his God, served his Country, loved his Family. To Duty was ever true. To his posterity, his Memory is a rich inheritance. May they imitate his example.

This Monement was erected by his Grandchildren, July 4, 1859.

*Hon. Sylvester Maxwell, Yale College 1797, died Dec. 21, 1858, aged 82.

COMMENCEMENT AT MADISON UNIVERSITY.

The Commencement exercises of this University and the Theological Institution in connection, opened with the Baccalaureate Sermon by Rev. Dr. Eaton, President, Sabbath afternoon, the 14th inst. The Society of Inquiry was addressed in the evening by Rev. W. R. Williams, D.D., of New York city.

On Monday evening a poem was pronounced before the Societies by W. H. C Hosmer, Esq., of Avon, N. Y., on "Home Associations;" and an oration by Rev. Rufus W. Clark, D.D., of Brooklyn, on the "Future of American Literature."

On Tuesday Rev. E. L. Hiscox, D.D., of New York, preached before the Education Society, from 2 Tim. iv. 2, "Preaching and what to Preach." Preaching was defined as a public declaration of Christ; its purpose, to make known the will of God. Philosophical discussions, pulpit lecturing, and the usual claptraps for securing a congregation,—such as giving out subjets for young men, young women, old men, and matrons, preaching on new and curious themes,—all these, when resorted to for popular effect, dishonor the pulpit and depreciate the Gospel. The Word should be preached in the integrity of its doctrines.

In the afternoon a report was presented before the Education Board by Prof P. B. Spear, A.M., and remarks were made by Rev. Mr. Cleghorn of Belleville, Jefferson county, Rev. Thos. L. Allen of Tavoy, Asia, and Rev. Mr. Randolph of Rils. N. Y.

Mr Cleghorn described the ministry, in the language of Robert Hall, as "a trade that will never run out." He contended for an educated ministry, but yet the affections are the controlling power. Montesquieu said, "When God gave a man brains, he did not guarantee them." The intellect is more likely to go astray than the affections. Young men are required for action everywhere. Bruce, Wallace, Tell, were young men. Washington and Napoleon were young men. Pitt was a young man, and it was characteristic of all these, that they never *grew old*. The ministry does not furnish the exception to the battle field, the senate, or the forum. Paul, Apollos, Luther, Calvin, were all young men. Horace Greeley said, "I have made up my mind to accomplish something or die young." There is a great deal in that idea of "Young America." The world has faith in young men. If they fall, society will help them up, will pardon their youthful mistakes; but society feels that old men ought to know better—they are unpardonable.

The address before the Alumni was given on Tuesday evening by Rev. Barnas Sears, D.D., President of Brown University. Subject, "The causes of our Peculiar Civilization." The discourse was delivered freely, and without a solitary reference to notes; and in many parts was not only eloquent, but truly majestic.

Wednesday was the Commencement proper, and the great day of the occasion. The speakers were nineteen—the whole of the graduating class. All acquitted themselves above the average of Commencement speaking.

The degree of D.D. was given to Rev. Geo Kempton, North East, Columbia co.; Rev. John M. Richards, Philadelphia; Rev. Daniel C. Eddy, Boston; Rev. A. P. Mason, Chelsea, Mass.; Rev. Barish N. Leach, Middletown, Vt.; Rev. C. P Sheldon, Troy. And the degree of LL.D. upon Judge Hiram Denio and Timothy Jenkins.

The laying of the corner-stone, on University Hill, of the new edifice to be called Alumni Hall, was an occasion of great interest, as $20,000 have been raised specifically for the purpose of erecting the structure.

An appropriate address was delivered by Rev. A. H. Burlingham, D.D., of New York; also remarks by Dr. Sears, and Rev. Dr. Fisher, President of Hamilton College. Prayer was offered by Rev. John Switzer of Oneida.

The annual Conference of the Alumni and friends was held in the University chapel, which, being uncomfortably small for such an occasion, was thoroughly packed long before the hour of meeting. Sensible men like a cheerly meeting; but they like the cheer underlaid with ideas. Especially a minister should always have a telling thought, and, if it sparkles with wit, that need not detract from its solidity.

The "Hamilton Female Seminary," formerly under the superintendence of Mr. Buell, has a fresh relay of principals and teachers, as well as trustees. Prof. Gallup, Hon. J. J. Foote, Judge Mason, and others have undertaken the reconstruction of the whole thing.

On the whole, the Commencement occasion has been a season of rare enjoyment. The exercises were of the first order, the weather delightful, the country and scenery luxuriantly beautiful, and the people unexceptionably hospitable and cheerly.

Hamilton, N. Y., August 25th.

CHRISTIAN COLONY AT THE WEST.

A new Christian colony is now being formed in Western Michigan, to which we invite the attention of families desiring to seek a new home.

Many good people from the older states, not having a knowledge of the condition of things at the West, fail to find a location where Christian institutions can be maintained and enjoyed in connection with advantages for a thorough education. Many Christian colonies have been established in the Western states, most of which have greatly prospered. And while the greatest benefits have accrued to the colonists, the colonies themselves have become centers from which the best influences have gone forth into the churches, while they have, at the time, exerted a power tending to determine to a right issue social and political questions in the state.

A committee was formed in 1857 to seek a location for a new colony, where a Christian community and an institution of learning might be located under the most favorable circumstances. After a search of two years in five of the newer states, a location has been fixed upon which possesses the superior advantages of a healthful climate and a fertile soil.

The company have secured sufficient lands for one hundred families of agriculturists, and located near the center of the tract (which has the advantages of forest, lake, and river) grounds for a village and institution of learning. One fourth of the entire lands has been donated by the proprietors as an endowment for the institution. A college farm, grounds for a church-edifice and parsonage, for common schools, and other public uses are likewise provided. And as the lands now held by the proprietors are sold to colonists, other lands will be obtained, and a portion of the new purchase given to the institution until it shall be adequately endowed. The church-organization will be Congregational in form; yet the articles will be unsectarian, embracing only the essentials of the Gospel, as understood by evangelical denominations. It is hoped that the members of the church will give an example of good-will to men by efforts to extend the influence of a pure Gospel, and by sympathy with all reforms which arise to remove whatever injures man.

Most of the lands now in the hands of the proprietors, deducting donation to college, and necessary expenses in seeking and establishing the location, have cost about three dollars per acre. They will be sold in farms of from twenty to one hundred and sixty acres, at from three to ten dollars, according to advantage of soil and location. The advance upon sales will aid in the further endowment of the institution—the proprietors being bound to each other to appropriate one-fourth of future purchases to that object.

Christian families, willing to set an example of industry, frugality, and benevolence, and who will assume understandingly the labors and self-denials of a new settlement, will, we are sure, reap advantages for themselves and their children worth much more than the cost; while by their united efforts they will originate institutions and influences which will be a blessing to future generations.

Families possessing from fifteen hundred to three thousand dollars can obtain land, pay for clearing fifty acres, build and stock their farms sufficiently for a comfortable beginning in a short space of time.

The country adjacent to the colony will certainly be settled with great rapidity. Mechanics who desire the advantage of some acres to cultivate, and the privilege of a cheap and thorough education for their children, can obtain lots in the village at reasonable rates.

Christian families desiring more specific information, especially those desiring to look at the location, or to remove to the West this autumn, should address, immediately, Rev. J. B. Walker, Sandusky, O., or Rev. A. D. Barker, West Cleveland, O.

PRIZE TRACTS.

Last winter a Christian gentleman, by advertisement in *The New York Independent*, offered a premium of $100 for the best tract which might be submitted on "*Prayer for the Oppressed*."

The undersigned were nominated and requested to act as a committee of award in this case, and have received and carefully examined a large number of manuscripts, many of which were able and excellent, and others were of marked ability and power; but finding no *one* of these so fully to answer the call of the offerer of the prize as to allow them to award the whole of it to *that*, they have awarded the same in equal divisions to the authors of the *two best* manuscripts, viz:

Rev. George W. Bassett of Washington, D.C.,

Rev. James A. Thome of Cleveland, Ohio.

And they have strong confidence that these tracts will soon come before the public, and that God will mightily bless them as an instrumentality in inciting the church universal to benevolent action and believing prayer for the overthrow of slavery and oppression.

Owners of manuscripts not accepted by the committee, may obtain them on application to Wilder & Co, 52 Congress street, Boston.

ELNATHAN DAVIS.
EDWIN H. NEVIN.
GEO. TRASK.
JOHN M SULLIVAN.
C. B. WILDER.

Boston, August 6, 1859.

UNMARRIED FEMALES IN ENGLAND.

The census of a country reveals strange and instructive facts. Allow me to call your attention to the following:

There is, in England, an excess of 800,000 females over males. This disparity is caused by the wars and the standing armies, by the drain of men for the mercantile and naval marine, and by the greater number of males who emigrate to the Colonies and to the United States.

In London alone there are 100,000 young men in shops and warehouses, who cannot marry by reason of the smallness of their salaries. If the other cities are included, and those in the mechanical trades whose wages will not justify them in taking a wife, the result must be that there are nearly if not quite two millions of females in England who cannot get married. This is an unnatural state of things, and will go a great ways to account for the amount of prostitution among females and of licentiousness among men.

The extravagant views entertained among us of the style in which young married persons must live in order to maintain caste, is doing much to prevent marriage and to increase vice. P.

Missionary Boxes.—These boxes belong to the light side of missionary life. Indeed, I could name one minister who must have abandoned his field had he not received aid in this way. The members of self-supporting churches can never in this world know the great good they do when thus remembering the ministry of the feeble organizations.

In a letter addressed to a Western missionary, I noticed this request: "Please inform us what articles will be most acceptable." This leads to the remark that it is with some a matter of great delicacy to intimate any choice. The years and names of children given, those engaged in preparing a box cannot go astray. In general, the useful is the useful, and can bear transportation. It is safe to confide in the common sense of the mothers and daughters when they are animated by the spirit of benevolence. M.

Religious Intelligence.

CONGREGATIONAL.

Meeting of General Associations.

New York—General Association, Tabernacle church, New York city, Tuesday, Sept 20th, 10 o'clock A.M.

Wisconsin—Presbyterian and Congregational Convention, Janesville, Wednesday, Sept 28th, 7 o'clock P.M.

California—General Association, San Francisco, Wednesday, Oct 5th, 9 o'clock A.M.

Minnesota—General Conference, Winona, Thursday, Oct 13th, 7 o'clock P.M.

MAINE—**Portland.**—In the Union church of this city, on the morning of the first Sabbath of the present month, there were fifteen children presented by their parents for the Christian and Scriptural rite of baptism. On the afternoon of the same day, during the baptism of persons being received into the church on profession of their faith, a father who had just received the ordinance himself, presented, in company with his wife, who some months before was received into the church, their only child for baptism. The scene presented, both morning and afternoon, will not soon be forgotten by the congregations then gathered, and who, with tearful eyes, witnessed it. On the morning of the first Sabbath in July, there were eight children baptized into this church.

On the evening of the last Sabbath, (21st inst.,) just at the going down of the sun, one of the infants baptized on the first Sabbath in August was laid away under the flowers, while its spirit, washed and rated through the blood of Jesus, mingled with the hosts of the redeemed church in heaven, where God, for the sake of Jesus, gathers all the little children who fall asleep. The Christian parents of this dear child gave it up to God the Savior by solemn and public consecration, little expecting that the Savior would so soon take them at their word.—*Mirror.*

Lebanon.—The Congregational church at Lebanon design to commence the erection of a new church-edifice.

NEW HAMPSHIRE—**Proportion of Christians.**—At the Semi Centennial General Association of Congregational and Presbyterian clergy in Boscawen, N. H., during the last week, it appears that fifty years ago the Congregational church members were as one to thirty of the whole population of the state. Now the population is one to fifteen. Most of the other denominations in the state have appeared within the fifty years adding to their membership—the proportion of Evangelical church-members to the whole population is as one to eight.

Alton.—Rev. Erasmus D. Eldridge, late of Georgia, and formerly of Hampton, has accepted an invitation to act as stated supply of the church in Alton, N. H., for one year. For the last four or five months a layman of devout spirit has been exhorting from house to house among this people and reading sermons on the Sabbath to good acceptance, and the church has held on in its way with admirable fortitude.

The General Association.—Some things are stated by other papers concerning the late meeting at Boscawen, which we think proper to preserve.

The reporter of *The Boston Recorder* gathered from the reports of delegates from other states, that about a third of the whole Congregational body, both in numbers and strength, is to be found in Massachusetts; that in several of the churches of the same state, males are more numerous than females; and that in some cases Spiritualists have been reclaimed from their *errors*. To the Massachusetts Congregational churches 8,800 persons have been added by profession the past year. In Rhode Island there is not a single church of our order without a pastor or stated supply. In New York, while there are four hundred and twenty-five Congregational churches, there are but one hundred and seventy-one ministers connected with the General Association. The other churches are either represented in Presbyterian bodies, or else they are independent. The brethren from the West contend that Congregationalism is as sound and orderly in the West as it is in the East.

CHANGE OF ORGANIZATION.

The Committee appointed last year submitted the question to the several associations, churches, and ministers—"Shall we have a State Conference, or introduce a lay delegation?"

"Thirty-four churches reply in the affirmative, and one church in the negative; 90 ministers answer yes, 4 answer no, 3 doubtful. Piscataqua Conference voted yes. Dover, Cheshire, and Merrimack all favor a lay delegation, and a majority of the Conference. In view of their responses, we recommend a change in the organization of this body. The present time is favorable. The General Association has just completed a half century of service, which has conferred great benefits on the state. It is evidently less adapted to be useful now than at the period of its origin, and while we honor its founders and fervently cherish their memories, we think we shall be acting in the spirit of them with the wisdom which they manifested, if, without changing its theological or ecclesiastical basis on which they built, we so enlarge and modify the structure to meet the wants of the state which we live.

"The Committee also suggest that the change be made gradually and without departure from the ecclesiastical and theological principles of the present organization, by introducing lay delegates from the existing Conferences, and from such others as may be organized in the state from time to time. The number of delegates, both lay and clerical, not to exceed sixty members, or one representative to six churches. The body to be known as the General Association and Conference of New Hampshire."

The report was adopted, and a Committee of five appointed, "to secure the appointment of delegates from all the Conferences in the state to the next meeting of the General Association.

N. H. MISSIONARY SOCIETY.

The receipts of the year have been $6,508 69, viz: $5,495 55 donations; $480 legacies, $417 86 for the A. H. M. S., and $117 28 income from the permanent fund. There have passed directly to the Parent Society, from the state, $1,566 30, of which $1

$3 000 Rev. George A. Bryan is pastor of the church.

OHIO—**Strongsville**—A council consisting of pastors and delegates from two Presbyterian and two Congregational churches, met August 24th, to dismiss Rev. Elias Thompson, pastor of the First Congregational church in Strongsville, who complained of insufficient support, and wished to accept a call to a field that offers enlarged usefulness

Resolved, That the council regret that the dissolution should take place, because the relations between pastor and people have been harmonious, and because it leaves this church without a pastor.

2. That the council rejoices in the kind Christian feeling exhibited by both parties toward each other.

3. That the council is of opinion, from what has been laid before them, that an adequate support might be raised for a pastor, and earnestly recommend them to take steps to settle another pastor.

4. That they do not see the way clear to recommend a continuance of the present relation.

5. That we heartily commend brother Thompson as a faithful and efficient servant of Jesus Christ.

The Central Christian Herald says: "**Mr. Thompson** has accepted an offer from Portage Lake, Wisconsin, and leaves for that place forthwith. It is a mining region, about a hundred miles from Marquette. The population is about three thousand, without any church privileges. Within a few years, from our ranks have gone West—Curtis to Indiana; Taylor and Barrett to Illinois; Stevens and Thompson to Wisconsin; Scott to Iowa, and perhaps there are others. 'Westward the course of empire takes its way.'"

KANSAS—**Lawrence.**—Rev. G. C. Morse of Lawrence acknowledges the receipt of $14 50 for assistance in church-building, from an unknown friend in the East. The money was sent in response to an appeal in *The Congregationalist*.

BRITISH COLUMBIA.—Rev. W. F. Clark, appointed by the Colonial Missionary Society, (Cong'l,) England, to labor in British Columbia, arrived at San Francisco in the Orizaba and left in the steam-ship Northerner for Victoria. He and his family were well. We learn also that a colleague, under appointment by the same Board, is on his way and will soon join him in that new and important field.—*Pacific.*

PRESBYTERIAN.

Washington, D C.—A correspondent at Washington, D. C., informs us that the District Presbytery, at its late meetings, installed Rev. J. L. Bartlett of South Carolina pastor of the Western church in Washington, and also licensed Rev. Wm. B. Evans to preach the Gospel. Rev. A. G. Carothers of the Missions Committee gave a gratifying report, from which it appears that all the churches of the Presbytery are supplied with preaching, and that the Southern Aid Society has liberally aided the Committee in bringing about this result. Rev. A. D. Hollister and John T. Hoover, Esq., of the Assembly's church, were appointed by the Presbytery to fill vacancies in the Committee, and the report unanimously adopted.—*Evan.*

California.—*The Pacific* (San Francisco) has the following items: The Old-School Presbyterian church, San Francisco, Cal., of which Dr. Anderson is pastor, have just succeeded in clearing their church of a debt of $6,500.

Rev. W. L. Jones of Eureka, Humboldt Bay, we are happy to learn, has received that welcome and support from the people of his new charge, that he has requested the A. H. M. Society to transfer his *California* commission to another. We hope the Board will not delay in filling the vacancy.—*Evan.*

Cincinnati.—Rev. W. S. Kennedy, whose call to the pastorate of the Third church, Cincinnati, we noticed some weeks ago, has (says *The Christian Herald*) decided to accept it, and his church in Sandusky have consented to unite with him in an application to Presbytery for a dissolution of the pastoral relation.

Carolina.—The Presbytery of Concord, at its late meeting, dissolved the pastoral relation between Rev. A. Baker and the church at Salisbury, and between Rev. B. S. Krider and the Franklin church; and they ordained Rev. Mr. Wood, and installed him pastor of Bethany, Fifth Creek, and Tabor churches. They also licensed as probationers, Mr. Caldwell and Mr. Burkhead, and are to hold an adjourned meeting at Taylorsville on Friday before the fourth Sabbath of August, for the ordination and installation of Rev. J. D. Wilson.

University in California.—Rev. Albert Williams, recently of New Jersey, has returned to California, and established at San Francisco a Grammar-school, which he hopes will be the germ of a University there. His plan is broad and liberal, the result of patient thought and much consultation, and we have every confidence in his judgment, ability, and perseverance. The time has come for our Pacific state to enter freely upon all the means essential to the stability and progress of the community; and having churches and schools of a high order already, we are sure that nothing will be left undone to complete the circle of moral institutions. Mr. Williams will make for himself a name and a place among the benefactors of the state.—*Presb.*

St Louis.—Rev. Jos. Templeton, after a long and tedious trial, has been deposed from the ministry, and suspended from the privileges of the church, by the Presbytery of St. Louis. The charges against him were intoxication, licentiousness, and unministerial conduct.—*St. Louis Repub, Aug.* 23d.

Cincinnati.—Rev. W. H. Van Doren, who has been preaching to the First Presbyterian church at College Hill for more than a year past, has received a call to become pastor of that church. As Brother Van Doren is with us, and the church is in the New-School connection, we should regret his acceptance, knowing him to be an acceptable and able minister, and remembering our numerous destitutions.—*Presbyter.*

Rev. William S. Kennedy has signified his willingness to accept the call of the Third Presbyterian church of this city. Brother K. returns to the New-School Presbyterian Church.

Query.—Will Messrs. K. and V. D., in accepting these calls, be considered as having changed from one "denomination" to another? And if so, what is the corporate name by which the one "denomination" is to be known from the other? The Bible Society and the Tract Society need to know.

Presbyterian Camp-Meetings.—In *The Southern Presbyterian* there is a notice, under the signature of Rev. Henry Brown, that there will be a camp-meeting at the Presbyterian camp ground near Canton, Cherokee county, Ga., beginning on the Thursday before the fourth Sabbath in September. And another, under the signature of Rev. H. C. Carter, stating that the members of Bethany and Smyrna churches will encamp near Smyrna meeting-house, Newtown county, on Thursday before the second Sabbath in September. Such meetings have been common for many years in some portions of Georgia, and they have been found profitable for the edification and enlargement of the church.

BAPTIST.

Case of Rev. Mr. Howell.—*The Christian Era*, a Baptist paper published in Boston, thinks the Baptist denomination will not recognize Mr. Howell—who was settled over a Baptist church at Nantucket recently, by vote of the church, after a council had refused to ordain him—as a Baptist minister. If the church settles him as their pastor and sends him to the Barnstable Association (of which it is a member) as such, *The Era* thinks the Association is bound to disfellowship the church.

Anniversary of the Bible Union.—The next anniversary of the American Bible Union will be held in the city of New York, Wednesday and Thursday, October 5 and 6, 1859. The exercises will commence at 9 o'clock A M, in the meeting-house of the First Baptist church, corner of Broome and Elizabeth streets, at the usual time, for the election of officers and managers for the ensuing year, and for the appointment of committees.

Deputation to the West Indies.—E. B. Underhill, Esq., has been delegated by the English Baptist Missionary Society to visit the West India Islands, and especially Jamaica, and to make inquiry into various matters which urgently require attention, and sailed recently. He is expected to be absent about a year. *The Freeman* says: "It was with no small difficulty that he was induced to undertake such a task, having so lately returned from India; but he yielded his own wishes."

The Karens of Toungoo.—No mission in the world has borne so much fruit in so short a time as that established by Dr. Mason and Sau Quala in Toungoo, among the mountain Karens of Burmah. Within little more than five years it has grown from the smallest beginnings to seventy seven churches, with about 3,700 communicants, and 100 out-stations. Commissioner Phayre of Pegu states their number to be about 50,000, of whom over 20,000 souls are either professed Christians or under Christian instruction and influence. They are scattered over mountains which rise to 5,000 feet above the sea. Their villages seldom contain more than thirty to forty houses.

Chinese in California.—Rev. J. Lewis Shuck, Baptist, for nearly eighteen years a missionary in China, has been for several years past laboring in Sacramento as missionary among the Chinese. As the result of his labors, a number of that people have been converted, and two of those converts have become preachers of the cross of Christ, and both have recently gone to their native land for their wives.

Withdrawing Fellowship.—*The Examiner* says: "A large council met at Keokuk, Iowa, week before last, to give the First Baptist church of that city advice in the case of their pastor, Rev. W. W. Allen, who had become a practical open-communionist. After hearing the evidence, the admission, and the defense of Mr. Allen, the council unanimously advised the church to withdraw the hand of fellowship from him."

EPISCOPAL.

Apostasy of the Prince of Wales—almost.—The heir-apparent of the British throne has been doing a thing which excites the alarm and disgust of our High Church neighbors:—while pursuing his studies for a time in Edinburgh, he has been attending public worship in a Presbyterian church! The English correspondent of *The Churchman* thus refers to this lamentable apostasy:

"The Prince of Wales, who is at present sojourning at Holyrood Palace, has, as was only to be expected, been following the example of his royal mother, Queen Victoria, in attending the Presbyterian kirks in Edinburgh. It is said, indeed, to think that such inconsistent disregard to the distinctive features of Episcopacy and Presbyterianism are to be thus perpetuated in our Royal family."

Yoruba and Niger Missions.—Rev. S. Crowther has returned to Abbeokuta, after his prolonged absence on the banks of the Niger. He had suffered much from exposure and unwholesome food, without medical assistance, during several weeks spent in traveling up the river in open canoes, and then by land from Rabba; but at the time of writing he had been mercifully restored to his usual health, and expresses his readiness to return to the Niger immediately, if circumstances require it.

England—Colonial Bishops.—*The Morning Star* has a statement to the effect that the Duke of Newcastle has offered the bishopric of Antigua to the Venerable Hugh Willoughby Jermyn, M A, Archdeacon of St. Cristopher's. With regard to Sierra Leone, instead of sending out a bishop direct from England, the bishopric is, it is said, to be offered to the Rev. C. S. Hasselis, M.A., colonial chaplain at Cape Coast Castle. This gentleman was for some time curate of Trinity church, Lambeth. Within eighteen years between the Declaration of the Bishops, which was signed on Whit Tuesday, 1841, and the consecration of the Bishops of Brisbane and St. Helena on Whit-Tuesday last, *twenty-eight* additional bishoprics have been founded in the colonies and dependencies of the British crown—a number, that is of new sees, exactly equal to the total number of English and Welsh dioceses.

Free Church at Cleveland.—Rev. Dr. Bolles, rector of Trinity church at Cleveland, preached his farewell sermon last Sabbath. He leaves his parish to take charge of a free church, having first urged the vestry of Trinity to make its sittings free, but in vain. His sermon was on 2 Corinthians xiii. 11, and he took the occasion to present an argument for the free-church system.

Church Growth in New Zealand.—It is only forty-five years since the first missionary landed among the savage cannibals of New Zealand. It is only twenty years since the colony was formed. Yet on the 8th of March, 1859, the first meeting of a General Synod of the church was held, at which four bishops, the representatives of *sixty* clergymen, and lay deputies representing their parishes, were present—that noble pioneer, Bishop Selwyn, presiding. During the Synod another bishop was consecrated, making the *fifth*; and a *sixth* was expected soon to be appointed and consecrated to take charge of the work among the Melanesian Islands, sufficient money for the endowment of the last-mentioned see being already invested in the English funds.

That General Synod was the first meeting of anything in the British Colonial Church like a Provincial Synod on the model of our General Convention, consisting of bishops, clergy, *and laity*; and the bishop there consecrated, is the first Colonial bishop consecrated outside of England itself.

Once a Printer.—Rev. A. B. Goodrich of Millville, Mass., has accepted a unanimous and unsought call to the rectorship of Calvary church, Utica, N. Y. Mr. G. was formerly a printer. Mainly by his own exertions he obtained a collegiate and theological education, and is now taking a position to which his talents and energy entitle him. His first parish was in Plymouth, Ct., but for the last four or five years he has been settled in the flourishing village of Millville.

METHODIST.

Colored Congregation in Mobile.—There is a colored congregation in Mobile, of the Methodist denomination, that pay their pastor an annual salary of $1,200, besides giving liberally to charitable purposes, as was shown by a collection taken recently for Domestic Missions, which amounted to $120. A parting gift of as handsome a suit of clothes as could be purchased was presented to their last pastor, when sent by Conference to another field of labor. There are several other churches of the same stamp, but this is rather the largest. It is called the "colored church," and is located on State street, Mobile.—*N. Y. Obs*

The question arises as to the Christian law under which such exemplary Christians can be held as slaves, and the holders remain members of the Church.

A Stray Clergyman.—J. S. Holland of Pembroke, Christian county, Kentucky, offers a reward of $150 for the capture and return to him of Thos. Whitelock, Methodist preacher, twenty-eight years old, and weighing one hundred and eighty pounds. If caught in a free state the reward is to be but $100. Has anybody seen a stray clergyman answering this description?

The Two Systems.—Dr. Bond of *The Baltimore Advocate*, in speaking of the changes of preachers in the Presbyterian and Methodist churches, says these changes are common to all religious bodies: "Appointments made and unmade by a changeable people; and dismissals that leave the ousted pastor without a pulpit or a home, are not more desirable than the worst accidents of our itinerancy. Preaching is an unprofitable trade under any system—if looked upon as a worldly employment—but on the whole the preachers who live under the fixed pastorate plan are not better provided for than ours. The comparison has often been made and can easily be made again."

Germany.—Rev. C. H. Doering writes: "During all this tumult of war, your unworthy servant did not cease to proclaim peace, to offer peace to the sinner at war with his God. This was done also in the Duchy of Oldenburg. We have also the satisfaction of knowing that some who were fighting against God have made their peace with him. Although this number is not so great as we might wish, our desire is, that every sinner might be at peace with his God; but yet we feel thankful that God does yet acknowledge our labors for the establishment of peace between him and the rebellious sinner."

LUTHERAN.

Professor Elected.—We have the pleasure of announcing that Rev. Peter Born of Sunbury, Pa., unanimously elected Professor of Ancient Languages and Principal of the Collegiate Department of the Missionary Institute at Selinsgrove, Pa., has accepted the call, and expects to enter on his professorial duties at the commencement of the next session, the 22d of September ensuing. He will be assisted by able and experienced co-professors in other branches of learning. The friends of the Institute may be well congratulated on this invaluable accession to the corps of professors in that flourishing institution.—*Lutheran Observer.*

GERMAN REFORMED.

The Messenger.—During four and twenty eventful years, eventful to the Church in general and to ours in particular, *The Messenger* has borne his weekly messages to his readers. At his start we had no Reformed periodicals, no Seminary or College in the Mississippi valley. Our College and Seminary were then about being removed to Mercersburg. It was a period of new projects, plans, and enterprises. Our congregations were moved by a new impulse. The prophetic energies of a new life were budding in various directions, and they have rapidly expanded up to the present. *The Messenger* has faithfully chronicled the growth of this period, and his columns contain the history of our church during this time in detail.—*Messenger.*

MISCELLANEOUS.

The Barbers on the Sunday Question.—A movement is now on foot among the journeymen barbers of this city to secure for their own benefit the freedom from work on Sunday. They contend that the practice of keeping open in the forenoon is not only unnecessary, but pecuniarily unprofitable to their employers, and complain that they are deprived of the privileges which other men enjoy. It is contemplated to hold a public meeting to consider the subject at no distant day. The principal down-town establishments have been thoroughly canvassed respecting the matter, and it is said all employers and employés are agreed that shaving on Sunday morning is shaving the poor barber of his rights.—*Evan.*

American Bible Society.—The stated meeting of the Managers was held at the Bible-House, on Thursday, the 1st instant—Wm. B. Crosby, Esq., in the chair.

Eight new auxiliaries were recognized: two in Missouri, one in Wisconsin, two in Kentucky, one in Alabama, one in Mississippi, and one in California.

In addition to the reports of agents and auxiliaries, exhibiting the progress of the work in this country, several communications from foreign lands were presented: one from Rev. H. Ballentine, Ahmednugger, India, giving a statement of the account of that mission with the Society, and reporting every Christian family supplied with the Mahratta Scriptures, while colporters are employed in traversing the country around.

An appropriation of $500 was made to the committee at Geneva, for the *distribution* of the Italian Scriptures printed with the funds of this Society and now in the hands of that committee.

The receipts for August were $24,743 16; the issues, 61,550 volumes.

MINISTERIAL AND CHURCH REGISTER.

Changes.

ALBRECHT—Rev. C. Albrecht, late of Thornville, has taken charge of an Evangelical Lutheran church in Circleville.

AVERILL—Rev. A. M. Averill of North Cambridge has received a unanimous invitation to the pastorate of the Central Baptist church, at Middleboro' Four Corners, Mass.

BAER—Rev. Charles A. Baer, late pastor of Passyunk, has accepted a call from Trinity Lutheran church, Morristown, Pa.

BAKER—Rev. Bishop Baker of the M. E. Church, has arrived in California, and will remain till after the annual conference. He left for Oregon.

BICKLE—Rev. H. M. Bickle has resigned the pastorship of the charge at Newcastle, Indiana, with a view to accept the Principalship of the High School at Newcomerstown, Tuscarawas co., Ohio.

BLEDSOE—A. T. Bledsoe, LL.D., Professor of Mathematics in the University of Virginia, was unanimously elected President of the University of Missouri by the Board of Directors.

BROWN—Mr. Theron Brown, late of Newton Theological Institution, accepts the call to become pastor at South Framingham, Mass.

BUCHER—Rev. T. P. Bucher has removed to his new field of labor, Gettysburg, Pa.

BURROWS—Rev. Dr. Burrows, Presbyterian, O.-S., late of Philadelphia, arrived at San Francisco on the Sonora last week, and expects to locate himself permanently in California.

BUSH—Prof. Geo. P. Bush, who has for a long time suffered from a disease of the heart, is now prostrate with an intermittent fever, and a fatal issue is apprehended.

CHAPMAN—Rev. Calvin Chapman, of Chatham, Mass., has received a call from the Congregational church and society of Foxcroft, and Dover, Maine.

CHICHESTER—Rev. D. Chichester, late pastor of the Presbyterian church of Corning, has accepted a call to become the pastor of the Presbyterian church of Wolcott, Wayne co., N. Y.

CLARK—Rev. William Clark of Amherst is now Secretary of the N. H. Missionary Society, to whom all official communications should be addressed.

CLEVELAND—Rev. William N. Cleveland has accepted an invitation to supply the church (O.-S. Presbyterian) in Southampton, L. I., until next spring.

CONDRON—Rev. Mr. Condron has resigned the pastorate of the Baptist church, Wilmington, Del.

CRAIG—Rev. Mr. Craig of New Bedford declines to accept the Professorship in Bowdoin College, which was tendered him a few weeks ago.

CUNDALL—Rev. Isaac N. Cundall has resigned the pastoral charge of the Congregational church in Rosendale, Wisconsin.

DAWSON—Rev. J. E. Dawson, D.D., one of the most influential ministers of Georgia, has become the editor of *The Southwestern Baptist* of Alabama.

DEWHURST—Rev. E. Dewhurst, formerly of Lowell, Mass., has accepted a call to the pastorate of the Baptist church, Pembroke, Me.

EVANS—Rev. Mr. Evans preaches statedly at Alberton, Woodstock, and Liebon, Maryland; and already signs of great usefulness and success appear.

FINDLEY—The relations of Rev. Wm. T. Findley to the Presbyterian church of Springfield, Ohio, were dissolved on the 20th of June by the Miami Presbytery.

HENNIGH—Rev. H. K. Hennigh has accepted an invitation from the church of Logansport, Indiana, to labor there.

HENRY—Rev. Ebenezer Henry of Bunker Hill, Ohio, has received and accepted an invitation to supply the church at Dillsboro', Indiana.

HILL—Rev. W. H. Hill, rector of Grace church, Sacramento, has preached a farewell sermon. He is the delegate to the General Convention.

HILL—Rev. Thomas Hill of Waltham, Mass., is spoken of as successor to Horace Mann in the Presidency of Antioch College.

HOLMES—Rev. D. Holmes, formerly of Oneida Conference, has publicly declined the honorary degree of D.D., conferred by Olney College, Ill.

HOYT—At a meeting of the First Presbyterian church, Louisville, a unanimous call was extended to Rev. Thomas A. Hoyt of Abbeville C. H., South Carolina.

KEMPER—The pastoral relation of Rev. A. C. Kemper to the Presbyterian church of Miami City, Ohio, is dissolved.

KERMOTT—Rev. Wm. J. Kermott, late pastor of the First Baptist church, Almond, N. Y., has accepted an appointment from the American Baptist Home Missionary Society, as missionary to Kansas, and located in Manhattan, K. T.

LEONARD—The post office of Rev. Lemuel Leonard is changed from Genesseo, to Charlotte, Monroe co., N. Y.

LOGAN—Rev. S. C. Logan asks the Fifth church of Cincinnati to unite with him in seeking a dissolution of his pastoral relation.

MACK—Rev. John Mack has become supply for one year of the church at Equality, Illinois.

MCKINNEY—Rev. Colin McKinney's address is changed from Jackson, Tenn., to Perryville, Boyle co., Ky.

PARSHALL—R. F. Parshall, late a pastor in Sandy Hill, N. Y., has been excluded from the fellowship of the church.

ROBBINS—Rev. Austin Robbins, late of Topsham, Me., has entered on his labors as pastor of the Baptist church, Southboro'.

ROSSITER—Rev. W. D. Rossiter, District Secretary of the A. and F. Christian Union for the Central West, has removed from Madison, Ind., to Cincinnati.

SCHAEFFER—Rev. J. G. Schaeffer is at North Clayton, Miami co., Ohio.

SCOTT—Rev. H. Scott has sailed for Humboldt Bay, and will labor for the present at Uniontown.

STILES—Rev. Joseph C. Stiles, D.D., declines the chair in the New-School Virginia Seminary to which he was elected by the United Synod.

STINSON—Rev. George W. Stinson, recently from Forestville, Iowa, has accepted a unanimous call to labor as pastor of the Congregational church in Sullivan, N. H.

TUCK—Rev. N. F. Tuck has received and accepted an invitation to become stated supply for twelve months to the church at Shawneetown, Ill.

WILLIAMS—Rev. Aaron Williams, D.D., has resigned his Professorship in Jefferson College, to take charge of the Edgeworth Female Seminary at Sewickley, near Pittsburg, Pa.

WOODHULL—Rev. J. A. Woodhull of New Village has lately accepted a call from the Congregational church at Comack, N. Y.

COLLEGE RECORD.

Oberlin College, Ohio.—The Cleveland papers contain several columns of reports of the various exercises of the week of Commencement. The Twenty-sixth Commencement took place on Wednesday, August 24th. Long before 9 o'clock—the hour announced for the commencement of the exercises—the church was crowded to repletion with people, and a large number were unable to obtain admittance. In the absence of President Finney, Professor Morgan presided, and conferred the degrees. The graduating class numbered twenty-five, of whom five were ladies, besides twenty-five graduates in the Ladies' department. Twelve received the degree of A.B.

The exercises were very satisfactory to the audience, many of the orations and essays being of a very high order. The delivery of the orations and reading of essays were interspersed with vocal and instrumental music from the choir and from the Oberlin String Band.

In the afternoon the Theological Department had their Commencement exercises. The church was again filled to overflowing, and five addresses listened to with great attention.

At 4 o'clock there was a grand collation in the chapel, given by the Senior Class to their friends, at which many happy impromptu speeches were made.

In the evening the Oratorio of David was repeated to an audience of 2,500 to 3,000, and with a marked improvement on the rehearsal of Monday. Prof. Abel expressed himself especially pleased with the apparent appreciativeness of the audience, large and crowded as it was. The secret of this is, that the Oberlin choir have educated the musical taste of the people until even the masses are no mean critics.

The *Concio ad Clerum* was preached on Tuesday by Rev. M. E. Striehy of Syracuse, and was one of the ablest efforts of the kind; a model of scholarly depth, breadth, power, and polish, animated to intensity with the truest Christian spirit.

The subscriptions to the endowment of the Theological Department, under the efficient and faithful supervision of Prof. Cowles, are rapidly increasing, and promise soon to fulfill the highest hopes. Eleven of the College Class of this year will at once unite with the Junior Theological Class, and, with a number from abroad, give fresh zeal to the faithful and able teachers in this department, who have so long held on their way through many and serious discouragements. The department was never before in so prosperous a condition.

The prospect for the coming term and the farther future are all that could be desired, and not a symptom of "Oberlin *Subdued*" has the most searching investigation discovered.

University at Lew'sburg, Pa.—The anniversary exercises were introduced on Sunday afternoon with a sermon by Prof. T. F. Curtis of the Theological Department, before the Society of Inquiry. On Monday the Commencement of the Female Institute occurred, when four young ladies received their diplomas and medals, accompanied by an address to the graduating class by Dr. Loomis, President of the University. The Theological department held its anniversary on Tuesday, when addresses were delivered by five young men. The anniversary of the Literary Societies took place in the evening, and an oration, having for its theme, "The true mission of the truly educated," was delivered by Hon. A. G. Curtin.

The annual Commencement of the University occurred on Wednesday, when orations were delivered by the six graduates. The honorary degree of LL.D. was conferred upon David Jayne, M.D., of Philadelphia, and that of D.D. upon Rev. E. W. Dickinson of Dayton, Ohio.

Iowa College.—*The Congregational Herald* states that at the late annual meeting of the trustees of this College, its removal was completed from Davenport to Grinnell. The beautiful grounds at Davenport were sold, with the fine four story stone building and the boarding-house, of wood, etc., for $36 000. The Episcopalians are the purchasers. They intend to begin with a Preparatory Department, and in time add on a Divinity School. The College library, apparatus, and movable property goes at once to Grinnell, and the Preparatory Department is to be opened there on the 14th of September next. A fine four-story brick building has been erected at Grinnell as a part of the donation of the people to the institution. It stands on a campus of twenty acres—in one body.

FOREIGN RELIGIOUS INTELLIGENCE.

The Greek Church.

It has been long rumored that Turkey contains a large class of people who are Mohammedans only by name, and cherish the wish to return to the faith which their ancestors professed, and which they left only when compelled by brutal force. Since the promises of the Hatti-Houmayoun have become better known among Moslems and Christians, and since the Turkish Government has given repeated proofs of its spirit of toleration with regard to converted Mussulmans, these secret Christians avow their intentions more openly. Valuable information concerning them is found in a work recently published by a Russian. (Lettres sur la Turquie, par P. de Tchihatcheff.—Bruxelles and Leipzic, 1859.) who has lived for many years in the East, and made himself thoroughly acquainted with all classes of the people. He describes an interview which he had with a Turkish Mollah, (a higher order of judges,) who confessed to him that secretly he was a Greek priest, and implored his intercession in order to have his daughter preserved from the harem, and to have her sent to a Christian country. Tchihatchef estimates the number of such Christians in the vicinity of Trebizonde at nearly 50,000. From *The New Evangelical Church Gazette* of Berlin, we learn, that in March of the current year a firman for the pashalics of Trebizonde and Erzeroom gave permission to the tribe of the Koorumloo to return to the faith of their ancestors, on the condition that also as Christians they would be bound to do military service, and that in consequence of this proclamation about 7,000 Koorumloo declared themselves before the Turkish authorities as Christians.

By the death of the ex-Patriarch Koustantios, Jan. 17th, the Greek Church is said to have lost a man of great merits in behalf of the education of his nation. He had the reputation of possessing a thorough knowledge of the Oriental and classical languages and literatures. He is the author of a valuable monograph on the antiquities of Alexandria, and of the best work on the city of Constantinople. When Patriarch he founded many schools, introduced the Lancasterian method into the primary schools, established an ecclesiastical seminary on the island of Khalki, the only one of the Greek Church of Turkey, and reorganized the great Greek National Hospital. The latter part of his life he spent in literary occupations on the island of Antigona, in the Sea of Marmora.

From a Turkish correspondence of the *Univers* we take the following items concerning the Greek Church. Immediately after the departure of Grand-Duke Constantine from Jerusalem, the Greek Patriarch returned in haste to Constantinople, where important temporal interests of his Church demanded his presence. On the day of his departure the grand buildings, which for four years have been in the course of erection in Jerusalem, by order of the Greek Patriarchate, were suddenly interrupted, and from 400 to 500 workmen dismissed. News from Moldavia and Wallachia are said to be the reason for this. In those provinces the Greek clergy of Jerusalem own immense possessions, which yield a yearly revenue of several million francs. The new Government of the Danubian Principalities is said to have confiscated this property, and taus to have stopped one of the main resources of the Greek clergy. The large buildings projected by the Russians in Palestine, will begin in September next. The Russian Government is also said to have the plan to erect on the Lebanon, not far from Beyroot, a large educational establishment, destined especially for candidates of the ministry from both the Orthodox Greek and the Greek United Churches.

A Remarkable Concession.—A late number of the *Revue des Deux Mondes*, the principal review published in Paris, makes the following important concession:

"Much may be said of Protestant diversities and sects, but one fact remains certain; it is, that nations where the Bible circulates and is read, have preserved a strong, deep, and enduring religious faith, while in the countries where it is not known, one is obliged to deplore a moral superficiality and want of principles, for which a splendid uniformity of rites cannot compensate. Let the learned theologians discuss on certain passages, on the authenticity of such and such texts, what are such miseries compared to the healthful and pure atmosphere which the Bible spreads wherever it is read, whether in low or elevated classes."

The Waldenses no Baptists.—Rev. Dr. Revel of Piedmont, writing to Rev. Dr. Baird of this country, says:

"As to the questions you have addressed to me, touching the *mode of administering baptism*, I hasten to answer them in the briefest and most precise manner possible. 1. The mode of baptizing in our churches is pedobaptism, by the sprinkling pure water on the forehead by the minister, who pronounces solemnly the sacramental words, Matt. xxviii. 19, in the name of the Father, of the Son, and of the Holy Ghost. 2. This practice has never varied in our church, and we have never had, nor do we now have, any opposing or Baptist party. 3. Although the Waldenses of Piedmont have always been Pedobaptists, we find enemies who accuse them not only of rejecting the baptism of children, but baptism in general."

A Mohammedan Missionary.—A letter from Beyrout, Syria, states that a converted Mohammedan is now laboring as a missionary among the Turks of that city. He gathers large companies, and spends hours in reading to them out of the Scriptures, and explaining to them the principles of the Christian faith. Among his auditors have been several Dervishes and two Persian Mohammedans. The preacher is also winning many friends among the Greeks of the city, and happy results are anticipated from his labors by those in the city who are longing to see Mohammedanism at an end.

Protestants in France.—The new church at Troyes has been opened, the Government having given 41,000*f.*, and the municipality 10,000*f.*, toward its erection. It is interesting to see the Protestants of this old capital of Champagne enjoying their new church thus legally built, with its neat parsonage house, and its bells calling in the faithful from afar, while Estiesac and its faithful band of sturdy Protestants remain churchless under the same laws. Eighty of these braved the heavy rains, and walked twenty kilometres, to be present at the opening of the house of prayer at Troyes.

Female City Missionaries.—An English correspondent says:

"Another description of agency is being engrafted upon our city missions—that of paid female agents. Such appointments have succeeded admirably in Edinburgh, and also in Greenock, as they obtain access to households and hearts where others would at once and for ever be repelled. We have striking examples of the success of the female missionaries in those two stirring and remarkable works, English Hearts and English Hands, and the Bible and its Story."

Literary Record.

BOOKS RECEIVED.

Feejee—"Fiji and the Fijians." By Thomas Williams and James Calvert, late Missionaries in Fiji. Edited by George Stringer Howe. 8vo, pp. 551, with numerous illustrations. Published by D. Appleton & Co.

Scripture Types—"The Typology of Scripture, viewed in connection with the Entire Scheme of the Divine Dispensations." By Patrick Fairbairn, D.D., Professor of Divinity, Free Church College, Glasgow. 2 vols. 8vo, pp. 399 and 452. Published by William S. & Alfred Martien, Philadelphia, and sold in New York by Carter & Brothers.

Dwight—"Modern Philology; Its Discoveries, History, and Influence. With maps, tabular views, and an index." By Benjamin W. Dwight, author of "The Higher Christian Education." 8vo, pp. 356. Published by A. S. Barnes & Burr, 51 and 53 John street.

Major Hill—"The Crucifixion of Christ." By Daniel H. Hill of North Carolina, late Major, U. S. A. 12mo, pp. 345. Published by W. S. & A. Martien, Philadelphia; and T. Nisbet & Co., London.

Bayard Taylor—"Travels in Greece and Russia, with an Excursion to Crete." By Bayard Taylor. 12mo, pp. 426, with fine engraved frontispiece and vignette title. Published by G. P. Putnam, 115 Nassau street.

Quackenbos—"Natural Philosophy; embracing the most Recent Discoveries in the various branches of Physics, with the application to every-day life." By G. P. Quackenbos, A.M., Prin. of Coll. School, N. Y. 12mo, pp. 450. Published by D. Appleton & Co.

Not Mother Goose—"Wee-wee Songs for our Little Pets." By Leila Lee. 18mo, pp. 203, with pretty pictures. Published by Blakeman & Mason.

Malan—"Magdalen and Bethany." By Rev. S. C. Malan, M.A., rector of Broadwindsor, Dorset, England, and son of Dr. Cesar Malan of Geneva. 18mo, pp. 201. Published by Carter & Bro.

Story—"Uncle; a Story for Girls." By the author of "Uncle Jack the Fault-killer." 18mo, pp. 106. Same publishers.

Dr Eadie—"Paul the Preacher; or, a Popular and Practical Exposition of his Discourses and Speeches, as recorded in the Acts of the Apostles." By John Eadie, D.D., LL.D., Prof. of Bib. Lit. to the U. P. Church. 12mo, pp. 453. Published by Robert Carter & Brothers, 530 Broadway.

Sweden—"The History of the Reformation in Sweden." By L. A. Anjou, Counciler to the King of Sweden. Translated from the Swedish, by Henry M. Mason, D.D. 12mo, pp. 668. Published by Pudney & Russell, 79 John street.

Jefferson—"The Life and Times of Thomas Jefferson." By Samuel M. Schmucker, A.M., author of Life of Emperor Nicholas, Catherine II., etc. 12mo, pp. 400, with portraits. Published by Blakeman & Mason, 310 Broadway.

Hamilton—"The Life and Times of Alexander Hamilton." 12mo, pp. 408, with portrait. Same author and same publishers.

Novel—"Sylvia's World. Crimes which the Law does not reach." 12mo, pp. 384. By the author of "Busy Moments of an Idle Woman." Published by Derby & Jackson, 119 Nassau street.

Choate—"A Sabbath Discourse on the Death of Hon. Rufus Choate; together with the Address at his Funeral." By Nehemiah Adams, D.D., of Essex-street church. 18mo, pp. 64. Published by J. E. Tilton & Co., Boston.

Hague—"Question-Book on the Gospel by Matthew, combining Question and Exposition." By William Hague, D.D. 2 vols. 18mo, pp. 96 and 192. Published by Blakeman & Mason.

Cookery—"Breakfast, Dinner, and Tea; viewed Classically, Poetically, and Practically. Containing numerous curious dishes and feasts of all times and all countries; besides 300 modern receipts." 8vo, pp. 350. Published by D. Appleton & Co.

Liebig—"Letters on Modern Agriculture." By Baron von Liebig. Edited by John Blyth, M.D., Prof. of Chem., Queen's College, Cork. 8vo, pp. 233. Published by John Wiley, 56 Walker st.

Sacred Music—"The Choral Harmony; a Collection of Hymn-Tunes, Chants, Sentences, Motets, and Anthems." By B. F. Baker and W. O. Perkins. Music 8vo, pp. 284. Published by Phillips, Sampson & Co., Boston; Sheldon & Co., and Blakeman & Mason, New York; J. B. Lippincott & Co., Philadelphia; Cushings & Bailey, Baltimore.

Mrs. Geldart—Three works from the same pen.—1. "Emilie, the Peacemaker." 18mo, pp. 179. 2. "Sunday Morning Thoughts; or, Great Truths in Plain Words." pp. 219. 3. "Sunday Evening Thoughts," pp. 206. Published by Sheldon & Co., New York; and Gould & Lincoln, Boston.

Railway—"Dinsmore's American Railroad and Steam Navigation Guide for the United States and Canada." September, 1859. 16mo, pp. 256, with Map. Published by Dinsmore & Co., 9 Spruce street.

Reckoner—"Stoddard's Ready-Reckoner, adapted to the wants of Farmers, Merchants, Mechanics, Lumber dealers, Boat-builders, Bankers, etc." By John F. Stoddard, author of "American Intellectual Arithmetic." 24mo, pp. 395. Blakeman & Mason, publishers.

LITERATURE, SCIENCE, AND ART.

. . . It is stated that Mr. Herbert, the artist, is to receive £9,000 for his fresco on the walls of the Royal Gallery of the new Houses of Parliament; the subject chosen being "Justice on earth, and its development in law and judgment."

. . . *The Vicksburg* (Miss.) *Sun and Southron* informs its readers that the "rumor so prevalent that Mrs. Prewitt, the editress of *The Yazoo Banner*, is half-sister of Garibaldi, is untrue. Mrs. Prewitt is the daughter of a Revolutionary soldier of Irish birth, who fought bravely on the American side for the liberty we now enjoy."

. . . M. Yvon, the painter, who accompanied the French army to Italy, in order to sketch on the spot the principal events of the campaign, has had an audience of the Emperor for the purpose of presenting two large sketches of the battles of Magenta and Solferino. Napoleon examined them with great attention, and approved them.

. . . The American telegraphist, Mr. Hughes, has added what is said to be another great improvement to the science of telegraphy. He has invented a telegraph which supersedes the whole system of telegraphic signals now in use. The new instrument, without causing more wires to be used than at present, transmits messages, indicating those messages to the eye by the ordinary letters of the alphabet. The advantage of the instrument is that it can be used by any person who can spell a message. It is small and portable. Any railway guard may carry one in his pocket.

. . . Judge Butler of Norwalk, Ct., challenges Prof. Henry of the Smithsonian Institution, or Prof. Loomis, or both, to meet him before an impartial board of three, in defense of the theory of atmospheric currents and storms which they promulgated at Springfield. He proposes to deposit $500, $100 of which is to be paid to the professors for each one of his five propositions which he fails to prove.

. . . Mr. E. Sears introduces the following anecdote into a paper on "Lord Brougham," in *Barnard's American Journal of Education*:

"It is doubtful whether there is any man in England, at the present day, whom the people would obey sooner. An interesting instance of this occurred about two years ago during the Sunday

THE INDEPENDENT.

TABLE OF CONTENTS.

OUR SPECIAL CONTRIBUTORS.		LITERARY RECORD	3
Beelzebub versus Beelzebub	1	Literature, Science, and Art	3
Decline of Imagination	1	GENERAL NEWS	3
"Intervention with Wrong"	1	EDITORIAL ARTICLES.	
From our English Correspondent	1	Revivals the Work of God.	4
Notes on Italian Affairs	1	Church-Extension and Home Missions	4
Some Facts about the Shakers	1	The Unitarian Failure and the Remedy	4
OUR CORRESPONDENCE.		The Bicentennial at Norwich	4
The British Methodist Conference of 1859	2	Chicago Theological Seminary	4
Commemoration of Col. Hugh Maxwell	2	Latest News	5
Commencement at Madison University	2	ADVERTISEMENTS	5
Christian Colony at the West	2	FAMILY READING	6
RELIGIOUS INTELLIGENCE	2	FOREIGN MISCELLANY	6
Ministerial and Church Register	3	ADVERTISEMENTS	6
College Record	3	ADVERTISEMENTS	7
For Relig Intelligence	3	COMMERCIAL AND FINANCIAL	8
		PRICES CURRENT	8
		ADVERTISEMENTS	8

The Independent.

NEW YORK, SEPTEMBER 8, 1859.

SPECIAL NOTICE.

In compliance with the wishes of numerous friends and subscribers, we are happy to announce that we shall commence, in our next issue, and shall continue weekly, the publication of a series of

Sermons by Rev. Henry Ward Beecher.

These will consist chiefly, though not exclusively, of those which are delivered on Sunday mornings. They will be the only reports, given to the press, which receive revision by the author's own hand. The sermon in next week's paper will be that of last Sunday morning, being the first since Mr. Beecher's summer vacation.

REVIVALS THE WORK OF GOD.

Some of our contemporaries, and especially foreign religious journals, are discussing the question whether the great religious awakening in Ireland is really a work of God. Seizing upon the extraordinary physical phenomena which have attended the work, and regarding these as the prominent characteristics of the movement, they see in it a fanatical excitement, or a delusion of the adversary of souls, rather than a work of the Spirit of God. Now, from the day of Pentecost downward, it has always been the fate of revivals to be thus judged. On that occasion the wondrous demonstration of the Spirit, though attested by the miracle of tongues, was attributed to artificial stimulants, and the very physical signs, the sudden diversities of speech, which should have proved the work to be Divine, were treated as the babblings of wine-bibbers. Men set up certain criteria of what should be a work of God, and when a great and powerful religious movement fails to answer to their tests, or presents other and even contrary signs, they declare that this cannot be a work of the Holy Spirit. Such criticism fails to recognize diversities of education, temperament, and circumstances, the power of sympathy in the movements of masses of men, and the power of divine truth to stir the human soul to the most intense emotions of which it is capable. Such criticism, also, circumscribes the power of the Almighty Spirit by the limitations of human experience and philosophy. But the Holy Spirit, while He always respects those mental and moral laws which he himself has made, employs a wide diversity of gifts and manifestations in accomplishing His work; and it is preposterous for men to prescribe any one mode of divine operation with the soul as uniform and invariable.

Dr. Hengstenberg, who is as noted for his adherence to State-Churchism as for his defense of evangelical truth against Rationalism, and who even refused to participate in the Evangelical Alliance, lest he should compromise his ecclesiastical position, has lately published, in *The Evangelical Church Gazette*, an opinion upon the genuineness of the recent revival in America, which, while it shows the honest conviction of his mind under that work of the Spirit, yet lays down tests of genuineness which would make nearly all previous revivals in this country, and the present revival in Ireland, spurious ebullitions of human excitement. He says:

"The revival in America belongs to the most important events of the past year. The revivals in that country have somewhat fallen into discredit among us, which, however, was their own fault. The venerated recollections we still retain of the powerful and extensive revivals of the last century, which have been perpetuated through many years by the most blessed fruits, have been measurably pushed into the back ground. Frequently that which was simply the product of impure human efforts, 'new measures,' and which sometimes almost bore the semblances of a demoniacal character, has been pronounced the offspring of causes immediately divine. But the present movement must be measured by its own standard. It distinguishes itself from previous American revivals in its being a natural outgrowth of special circumstances; in its connection with a Providential need—a national financial distress—which touched the Americans at their sensitive point, and instrumentally led souls to God as their only Savior; that they are free from convulsive and disgusting bodily distortions, and exhibit a quiet, soothing spirit of prayer; that they have simultaneously extended themselves over the whole country, and have alike influenced all Christian denominations, reaching even beyond to the Jews.

"Under these circumstances, we may well hope that this movement will leave behind it a lasting blessing, as did a similar one the last century. Should it seem strange that the reports of this revival should give us such a monotonous picture, so that we may be equally informed of the matter, whether we read little or much, we must bear in mind that this is the general character of life in the United States, where the absence of historical recollections and the bleak democratic rareness have radically destroyed all poetry. If such a 'religious epidemic' should not suit our views, we yet must ardently desire, especially when we look at the untractable masses of our principal cities, that upon us too God may breathe the breath of life, though but in this imperfect form. The American nationality puts us to the blush, which, in spite of its marks of decrepitude, shows especially in its need of frequent excitement, still contains the germ powers of such an awakening, while the masses of our people are like a tree twice dead."

Dr. Hengstenberg is clearly ignorant of the history of revivals in America, in their principles, their methods, and their fruits; and he is unphilosophical and inconsistent in his tests of the genuineness of such movements. It so happens that the "powerful and extensive revivals of the last century," revivals of the era of Edwards, Whitefield, and the Tenants, and later revivals in the South and Southwest, *were* marked by "convulsive and disgusting bodily distortions," by loud and painful outcries, by faintings, visions, trances, and many other signs of physical excitement and distress. It so happens that the very revivals of which Hengstenberg has such "venerated recollections," and which he holds up as a standard, were attended by "new measures;" that revival preachers of the school of Edwards and Whitefield were denounced as "new lights;" that Whitefield was often refused a hearing in the churches as a dangerous fanatic, a religious demagogue, seeking to produce a popular excitement by "impure human" if not "demoniacal" efforts. All this was true of the very revivals which Hengstenberg singles out as venerated and blessed.

But the later revivals, those of the first half of this century, which Hengstenberg disparages, especially revivals in New England, were remarkably free from physical phenomena, and though they exhibited intense mental excitement, and were sometimes marred by imprudent measures, they were characterized by a clear, pungent, and discriminating presentation of divine truth. Several of those revivals were "the outgrowth of special circumstances;" were connected with "a Providential need;"—some of them with "a national financial distress." Why then should these be discarded? Is not the influence of the revivals of the first half of this century still marked in our churches by "most blessed fruits?" In his ignorance of the facts, Dr. Hengstenberg dishonors the work of the Spirit in some of its most glorious fruits.

The revival of 1858 has proved itself to have been a work of the Spirit. The fact that its origin and methods were different from those of many other revivals, gives additional evidence of the diversity of the Spirit's operations; but that which was peculiar in this respect, does not distinguish this revival from others as "the offspring of causes *peculiarly* divine." Dr. H. recognizes the fact that it was in part "a *natural* outgrowth of circumstances," and had a special connection with the commercial revulsion. It was singularly wanting in clear and discriminating doctrinal preaching, and in the profounder types of Christian experience. The prayer-meetings, which were its chief expression and instrumentality, were at length regarded as essential parts of the work, "new measures," almost vicarious. An attempt was made to stimulate and prolong excitement by exaggerated statements in the newspapers, long after the special signs of revival had ceased. But with all this intermingling of human imperfection, the revival of 1858 was a memorable and blessed work of grace. And so, we doubt not, the present movement in Ireland is equally a work of the Spirit. The peculiar forms of excitement there so common, are the merest incidents of the work among an excitable, ignorant, sympathetic, superstitious people, now mightily stirred for the first time with spiritual truth. Such phenomena are frequent among the ignorant and excitable population of our Southern states. The work in Ireland is greater than its incidents. It is a most impressive movement of the Spirit of God. Let us rejoice in it with thanksgiving. Its influence upon this country will be powerful. New emigrants will come to us baptized with its spirit. Letters from converts will convey its precious influence to friends in this country. The Papacy will be routed from a stronghold of superstition. It is the Lord's doing, and marvelous in our eyes.

But let us not rest in the fact that God poured out his Spirit last year upon America, and is now pouring it out upon Ireland; but gathering from these facts new arguments for faith and prayer, let us seek that Spirit without measure, until nations shall be born in a day.

CHURCH-EXTENSION AND HOME MISSIONS.

According to our promise, we will now conclude for the present our remarks on this subject.

The only remaining item in the work of Church-Extension is described in the circular of the Committee in the following terms:

"The Assembly have committed specifically to the care of the Committee the churches in the state of Missouri who desire to continue in our ecclesiastical connection. The Assembly say, 'The fast-increasing portion of its people in sympathy with the spirit of our Church, and accordant with its spirit in matters of controlling moment and interest, make the summons irresistible to help her.'"

This paragraph must surely excite surprise and wonder in any mind not intimately acquainted with the history of this controversy. Why do churches in the single state of Missouri require a peculiar set of arrangements for their benefit? Why is not the treasury of the American Home Missionary Society as available to them, and as adequate to meet their wants, as to meet the wants of the churches of the adjacent states of Iowa or Illinois? Why must the General Assembly supplement that Society, by organizing a Church-Extension Committee to sustain those churches in Missouri which are drawn by their tastes and convictions toward the N.-S. General Assembly, and which need missionary aid? Why cannot the Home Missionary Society operate as successfully on the west as on the east bank of the Mississippi?

We can only solve this mystery by reminding our readers that there is in the state of Missouri a certain "domestic institution," which, though it is being vigorously and we hope successfully assailed by one of the great political parties of the state, is yet earnestly adhered to and tenderly loved and cherished by not a few members, elders, and ministers of churches, and even of N.-S. Presbyterian churches, and churches, too, needing and asking to draw aid in supporting their pastors from the sacred contributions of Christian benevolence. In the fall of 1856, a Memorial from the General Association of Iowa, touching the relations of the American Home Missionary Society to such churches, was laid before the Executive Committee of that Society. After careful deliberation on the whole subject, the Executive Committee answered that Memorial by passing the following resolution without a dissenting vote:

"*Resolved*, That in the disbursement of the funds committed to their trust, the Committee will not grant aid to churches containing slaveholding members, unless evidence be furnished that the relation is such as, in the judgment of the Committee, is justifiable, for the time being, in the peculiar circumstances in which it exists."

This resolution, though vehemently assailed at the time of its adoption from certain quarters, has always given great satisfaction to the great majority of the friends of the Society, and is, we are happy to say, one of the established rules by which it is guided in its disbursements. This rule is, we suppose, the only disqualification which unfits the Society to do missionary work in the state of Missouri on the same terms of co-operation as elsewhere. It declines to carry a slaveholding Gospel to that state. It refuses to give the fellowship of the churches of the New England states, of the Middle states, and of the free Northwest, to a slaveholding religion, by appropriating the funds, which they contribute to the sacred cause of Home Missions, to aid and foster churches which approve and sanction a practice which is abhorrent to the moral sentiment of Christendom.

What, then, will Church-Extension do in the premises? What does it propose? Will it condemn this anti-slavery rule of the Home Missionary Society, and render aid to churches in the Slave states, irrespective of their relations to this enormity?—asking no questions in relation to the practice of those churches, whether permitting and sanctioning or not those cruelties and abominations which have ever been found its inseparable concomitants? Do the Church-Extension Committee, does the revered and loved chairman of that Committee, the author of one of the best books ever written against slavery, really intend to make so terrible a sacrifice of the anti-slavery principles of the N.-S. Presbyterian Church and of the whole country, for the purpose of winning back or holding to their connection with that body a few pro-slavery churches in Missouri?

If such is their intention, we can understand why it is necessary for the Church-Extension Committee to assume the work of Home Missions for those churches in Missouri which may wish to continue in the N.-S. Presbyterian connection. If such are not their intentions, we can see no necessity for it whatever. Unless that body wishes through its Church-Extension scheme to recede from the noble anti-slavery position which it assumed at Cleveland, unless it wishes to act upon the doctrines of the lowest class of our politicians, that slavery is morally indifferent, and that therefore the practice of slaveholding for gain and emolument constitutes no bar to church-fellowship and communion, we can see no reason why its Church-Extension Committee is any fitter to act in Missouri, than the American Home Missionary Society. Will, then, the Christian public—will Congregationalists anywhere—will sound Presbyterians themselves, of earnest anti-slavery convictions, believe that the Presbyterian Church *ought* to have a work to do in Missouri which the Church-Extension Committee *can*, but the Home Missionary Society *cannot*, accomplish? Can Church-Extension have any other peculiar errand there, than to offer to the "peculiar institution" that right hand of fellowship which that Society refuses to give? And does such an errand justify its mission, or prove its right to be? Our appeal is to N.-S. Presbyterians of earnest anti-slavery sentiments, of whom we know there are thousands.

It is, then, apparent that not one of the four items composing the sum total of the work of the Church-Extension Committee, as set forth in their "Statement," is, in any fair and proper sense, exceptional and supplementary to the proper work of the American Home Missionary Society. To construct a permanent denominational agency for doing any one of them, is clearly to abandon the principle of co-operation, by wresting from the hands of the co-operative Society an integral and essential portion of the work which it was created to do. We have in this "Statement" an authorized practical definition of Church-Extension, and that definition shows that it is, as Congregationalists have ever regarded it, in its very principle and spirit, not supplementary but antagonistic to our cherished system of co-operation in Home Missions.

And its fruits have all along, from the day it was created to the present time, corresponded with its principles and its spirit. From that very day it has caused unwonted friction in all our co-operative machinery; it has quickened and invigorated the spirit of sect, and weakened the bonds of Christian fraternity. It has *created* that "emergency" which the members of that denomination are so earnestly exhorted to meet. It has caused that "critical time in our Church" which is in this Statement so earnestly pressed upon the consideration of all N. S. Presbyterians. It has all resulted from that zeal for "our Church," which hastens to extend her domain over city and country, and along all the frontier in "advance of all others," which originated, and has prosecuted to its present stage of development, the Church-Extension scheme. These are the beginnings; who can foresee the end?

If to all this it be objected, that the American Home Missionary Society has not been in all cases impartial, that it has not carried out the principles upon which it professes to regulate its disbursements with entire consistency,—we reply, that we shall not attempt to show that its Executive Committee is infallible—that in the management of a trust so extensive, so complicated, and reaching so vast and varied a field, no mistakes have ever been made. That is not the question at issue. Are the avowed principles of the Society correct? We affirm that they are; and if our Presbyterian friends agree with us in this affirmation, but claim that they are not carried out consistently in practice, we here offer them our right hand, and invite them to join with us in ferreting out *all such inconsistencies, in whichever denomination they may occur*, and spreading them before the Executive Committee, to be immediately righted. If, when this is fairly done, the Executive Committee will not consistently and firmly adhere to their own rules, then we will join with our Presbyterian friends at the next meeting of the Society, in an effort to appoint a new Executive Committee, that will do justice and equity.

THE UNITARIAN FAILURE, AND THE REMEDY.

Should we charge any denomination of professed Christians with having failed to fulfill the proper mission and functions of a Church of Christ, the charge would be regarded by members of the impeached communion as uncharitable, if not slanderous. But when the leaders of a religious denomination, in the lull of controversy, and in the presence of a representative assembly of their own body, volunteer the avowal that the weight and influence of that body are declining, and that it can no longer serve any good purpose by its separate existence, it is neither obtrusive nor invidious, for others to comment upon the causes of this failure, and the remedies which are proposed for it.

Dr. Bellows, in his Cambridge address so often referred to in these columns, speaks of the "missionary and denominational work" of the Unitarian body as having "lost much of its urgency and point;" of its vocation in "the work of emancipating the community from bigotry and superstition" as "mostly gone;" of "the propagandism of Unitarian ideas" as being "essentially paralyzed;" of a prevailing "indifference" in the body to "increasing its ministers and churches;" and of Unitarians as "experiencing a loss of interest" in Unitarianism, and of "its consequent languor as a missionary impulse." It is true that Dr. Bellows imputes this decadence of Unitarianism to the fact that, directly or indirectly, it has *accomplished* its work; that the ideas which at the beginning it put forth in a polemic form, have now entered into "the essential religious thought of the country and the time," and that "the original and animating spirit of the denomination is taken away by the success of the principles for which it stood."

Now these admissions and claims are both equally inconsistent with the idea that Unitarianism, as a system, is Christianity—(we do not say that individual Unitarians are not Christians)—much more with the idea that it is a purified and exalted type of Christianity. *Is* the community so far "emancipated from bigotry and superstition" that the vocation of *Christianity* "in this direction is mostly gone?" Are the Papal, Greek, and Armenian churches any less bigoted now than formerly? Dr. Bellows has read Mons. About's testimony as to the Papal administration in the States of the Church, and we presume he has also read something of the spirit of ecclesiastical hierarchies in Greece and Turkey. Has the world ever seen a grosser fanaticism than Mormonism, or a more puerile superstition than Spiritism? And yet with all this bigotry and superstition unsubdued, Unitarianism admits that its vocation for reforming the world is "mostly gone." Has Christianity, then, abandoned the conflict with bigotry and superstition? Is Unitarianism Christianity? Has its vocation against bigotry and superstition proved a success or a *failure*?

Has Christianity so thoroughly entered into the essential religious thought of men and of the time, that there is no further call for its missionary enterprise? Has the Gospel so thoroughly accomplished its work, that its most ardent friends now experience the languor consequent upon a hard-won victory? Is the original and animating spirit of Peter, and Paul, and John—the original and animating spirit of the Savior's last command to make all men his disciples, "taken away by the success of the principles" for which Christianity stood at the beginning?

We need not multiply such inquiries. Whether we consider what Unitarianism claims to have done, or has omitted to do, it is equally impossible to identify Unitarianism with Christianity. The work which Christianity proposes to do, is not accomplished. Its vocation is not "mostly gone." And it is because Unitarianism has failed to do what Christianity proposes, and is adapted to do, that it has become paralyzed, and minds once earnest in their devotion to it, are becoming indifferent to its spread. We could not have a sadder picture of the times than Dr. Bellows has drawn, just as he proposes that Unitarianism should retire from the field. He tells us that Unitarianism has "triumphantly vindicated man's uprightness of nature," and then he almost immediately adds that this age whose uprightness has been so triumphantly vindicated, is "characteristically an *unreligious* age—despite its philanthropy and its throes of sectarian piety, its rights of man and its self-complacency toward God. And it is not only an unreligious age, but it is becoming *more and more unreligious*." And here is the melancholy picture from his own pen:

"We must go outside the churches, to the vast population, said to be much more than half, perhaps three-quarters, of every considerable community, that goes to church nowhere; we must notice the deepening hostility of all states to established churches; the disjunction between science and faith, literature and theology; the transference of the faith of the people from the church to the school-house; the popularity of all attacks upon the clergy; the acceptance and elevation of those ministers understood to be suspected and discountenanced by the rest; the open and extensive sale of infidel books; the growing use of the Sabbath for recreation—not, as abroad, under the smile of the Church, but in direct contempt of its frown; the easy conscience of the people in the profound secularity of their lives—indicating their contentment in a condition of alienation from religious relations and ideas; the frequency of suicide; the increasing laxity of the marriage bond; the defense of secretary love—all marked indications of the decay of religious ideas; the peculiar interest attached to preaching in contradistinction to worship, and the necessity of keeping together the church-going class by the extra allurements of gifted speech; the general inculcation of morality on utilitarian grounds; the excellence, as citizens and neighbors, of an avowedly irreligious class; the popular and applauded hostility of the philanthropy of the day to the churches—the most accomplished orators of the times being highbred, virtuous, respected men, and virulent assailants of the religious creeds and customs and institutions of the community; the existence of a vast and governing class in this country, felt in all our elections, and more and more shaping our institutions, with whom not only is the higher law in its refined form unknown, but whom religious considerations of any kind seem to sway not at all; so that an infidel, as such, would not perhaps stand a poor chance as a candidate for the Presidency."

We will not say that this picture is overdrawn. We will not claim that the masses of men are any better than is here represented. But with such facts staring us in the face, we should not think of claiming that Christianity has accomplished its work, that its principles have penetrated society, so that its vocation is almost gone, and nothing remains to animate its missionary zeal. We account for the irreligion of the times by a very different theory of human nature from that which Dr. Bellows avows as "vindicated" by Unitarianism. We believe that the heart is deceitful and worldly, selfish and alienated from God until renewed by grace. And, therefore, we believe that the Gospel has before it a constant work, and that its vocation will not be gone till all mankind are spiritually renewed. We are happy also to believe that the Gospel is accomplishing that work. Dr. Bellows, indeed, regards all Protestantism as in the same predicament with Unitarianism. But we do not so read the signs of the times. The great revivals in this country and in Ireland, the success of missions abroad, and of mission schools and kindred enterprises at home, show that Christians generally are not flagging or disheartened, and that the Gospel has not lost its power.

Doubtless Unitarianism has accomplished some good, as a protest against extreme dogmatism. It has perhaps helped to bring the *life* into more prominence than the *creed* as an evidence of Christian character. It has given the world some noble specimens of Christian culture. But in taking away the *atonement* of Christ, it took away the very power of the Gospel to move, reform, and save mankind. And the process of reasoning by which the doctrine of atonement was eliminated from the Bible, tended to destroy all faith in the Scriptures as a supernatural revelation, and all hope in a scheme of redemption by grace. Such a process tends to the very irreligion and infidelity which Dr. B. deplores. And the remedy for these evils is to be found, not in an organic Ecclesiasticism, but in a positive, earnest, living Christianity. Unitarianism has not taught us any higher religious freedom under the Gospel, than was long ago proclaimed by John Robinson at Leyden. The freedom which it has encouraged is not *under* the Gospel, but *against* it; and the licentiousness of unbelief is to be restrained and rectified, not by symbols and ceremonies which address only the taste and the imagination, and provide nothing for the hunger of the soul, but by restoring Christianity to its proper basis of supernatural evidence, as a revelation from God to recover men from sin through the grace of his Son.

Mr. B. thus describes the want of the times:

"It calls for the organic, instituted, ritualized, impersonal, steady, patient work of the Church—which, taking infancy into its arms, shall baptize it, not as a family custom, but a church sacrament; which shall speak to the growing children by imaginative symbols and holy festivals, and not merely by Sunday-school lessons and strawberry feasts; which shall confirm them, and take them into the more immediate bosom of the Church, as they attain adult years, and are about to step beyond the threshold of domestic life; which shall make both marriage and burial rites of the immediate altar—and give back to the communion-service the mystic sanctity which two centuries have been successfully striving to dispel, without gaining by this rationality anything except the prospect of its extinction. A new Catholic Church—a church in which the needed but painful experience of Protestantism shall have taught us how to maintain a dignified, symbolic, and mystic church-organization without the aid of the state, or the authority of the Pope—their support being now supplied by the clamorous wants of our starved imaginations and suppressed devotional instincts—this is the demand of the weary, unchurched humanity of our era. How to remove the various obstacles, how to inaugurate the various steps to it—is probably more than any man's wisdom is adequate to direct just now. But to articulate, or even to try to articulate the dumb wants of the religious times, is at least one step to it. It is a cry for help, which God will hear, and will answer by some new word from the Holy Ghost, when humanity is able and willing to hear it."

But all this can no more reach the case, than the cultivation of the fine arts can reform Italy, and bring it to a stable freedom. Men want realities in religion. The few who would be attracted by symbols and ceremonies, will not stop short of antiquity, tradition, hierarchy, whatever contributes to the prestige of the Romish Church. The masses whom Dr. B. describes, need to be stirred by living truth, truth from God, truth that echoes from eternity. If Unitarian ministers will preach such truth, in dependence upon the Holy Spirit, they will see that the Gospel is sufficient without a "new church." For this result all good men should sincerely and earnestly pray.

THE BICENTENNIAL AT NORWICH.

We do not need to wait for Dr. Bellows' "New Church" to provide for our people Commemorative Days. The disposition to revive the past, to recall the characters and doings of the Fathers, is more and more manifested as time gives shape and permanence to our institutions. Such a commemorative spirit is as valuable in its effects as it is beautiful in its expression. The older New England towns especially, are benefited by recalling the incidents of their settlement, so many of which combine the finest elements of the moral and the heroic.

We have before us a sketch of the recent commemoration at Hadley, Mass., to which we shall soon give special attention. As we write, the Bicentennial of the settlement of Norwich, Ct., is in progress. The exercises opened yesterday, *Wednesday* morning, with a fine procession of military, firemen, trades, and citizens. The town was beautifully decorated with flags, flowers, and evergreens, and citizens and strangers thronged the streets for the grand gala. Two spacious tents were erected upon the plain, in one of which a vast audience assembled for the first historical address. This was delivered by Daniel C. Gilman, Esq., Librarian of Yale College, a native of Norwich. We present an outline of his remarks, as having special value with reference to our revolutionary history. Next week we shall describe the later exercises.

Outline of the Address.

The speaker began by saying that the appointment of an orator, poet, and preacher had left him only the office of a chronicler, and he should make no apology, therefore, for dwelling chiefly upon *facts*. After a brief allusion appropriate to the day, he remarked that the history of civilization in Norwich would be incomplete, without some reference to the darker days which went before, when the Indians occupied these hills and plains. The Mohegans, a branch of the Pequots, were here when our fathers came, and our earliest knowledge respecting them is a confused account of long protracted hostilities with the neighboring Narragansetts. Uncas, the Mohegan, and Miantonomo, the Narragansett, were constantly at war with one another, and many a legend has come down to us of their open enmity. The Mohegans, with Uncas at their head, were the friends of the whites; and a brief recognition of their services was addressed by the speaker to the remnant of the tribe who were present in the tent.

In referring to the early settlement of the whites, Mr. Gilman alluded to the fact that a special discourse would honor Major Mason. For the sake, therefore, of giving to this distinguished man his due prominence, (without intrenching upon the theme assigned to another speaker, Hon J. A. Rockwell,) Major Mason was introduced, and made to speak of his comrades. He told who they were—men of mark—some of them high born, but caring little for that, brave, honest, fearing God and loving man; he explained why they left Saybrook; and why the name of Norwich was selected; and closed with eulogizing the character of Rev. James Fitch, the first pastor of the flock.

The history of the colony was then continued, in a narrative style, to the end of the XVIIth century. An original letter of Uncas, just brought to light, (by Mr. Brevoort of New York,) was read, in which the old Sachem promises (in 1673) to attend the meetings of Rev. Mr. Fitch, whenever and wheresoever he may choose to appoint. A unique printed volume (owned by Mr. George Brinley of Hartford) was also brought forward, as containing the earliest church document of Norwich, namely: a solemn covenant, renewed in 1675, in the time of King Philip's war. The circumstances attending this "renewal" were elucidated by a letter of the same date, addressed by Mr. Fitch to the General Court in Hartford, and published in Trumbull's Colonial Records. The chief events of those early days were thus sketched, down to the death of Mr. Fitch in 1702. The Latin epitaph upon his tomb in Lebanon describes, in glowing terms, his character; and Cotton Mather, with all his affluent use of epithets, could find none truer and more fitting than "the Holy and Acute."

Rev. John Woodward succeeded to the ministry. The Saybrook platform, established in 1708, was urged upon the church by this clergyman, who was one of the Scribes of the Synod which adopted it. The church, true to the principles of pure Congregationalism, refused to deviate from the old Cambridge platform, and, after some discomfort, Mr. Woodward withdrew from the pastoral charge. Rev. Benjamin Lord succeeded in 1717, and remained the minister for sixty-seven years, till his death in 1784, happily harmonizing all opposing parties. His character is well delineated in "The Annals" of Dr. Sprague. During the early ministry of Dr. Lord, two sects—the Rogerenes and the Separates—sprang up and gave much trouble to "the established order." The former, as a body, were short-lived and unimportant. The latter became so numerous as to establish for a period several distinct congregations in Norwich, and grieve excessively the original Congregational churches. The movement of the Separates was characterized as revolutionary, and in some respects, fanatical, but at the same time as leading, not in Norwich only, but throughout the the state, to those just principles of ecclesiastical liberty in which all now rejoice. Rev. Isaac Backus, afterwards recognized as the leader, if not the father, of the Baptists in America, attended in early life one of these Separate meetings in this his native town.

The development of trade, the growth of Chelsea, or "the Landing," the part which Norwich men took in the French and Indian war, the non-importation agreement, the reception of the stamp act, and the other important affairs which occupied our fathers in the middle of the XVIIIth century, were then succinctly described.

The period of the American Revolution was next taken up, in reference to which the speaker had been favored with access to large numbers of unpublished letters and documents. The part which Connecticut took in this great struggle was alluded to, and especially the liberal contribution of men and money for the army—beyond any other one of the thirteen united colonies. In this contribution, Norwich did more—much more—than its share, and has never received, from any source, the credit it deserves. Our fathers made no claims for honor or gratitude; and their sons, though not lacking in filial reverence, have inherited the paternal modesty. Several statements were made to show that Norwich had more concern in the Revolution than any town in the state, except, perhaps, the capitals.

Foremost, at the very opening of the struggle, stood Gen. Jabez Huntington, (a descendant of one of the original proprietors,) educated at Yale College, and highly prospered in those extended commercial relations to which his attention, before the war, was chiefly devoted. At one time he owned forty vessels sailing from this port. When the great conflict began he was made a member of the Council of Safety of Connecticut, an arduous and responsible post, to which none but the purest and most active patriots were called. He was also, on the death of Gen David Wooster, made sole Major-General of the militia of the state, with power to call out the troops at any time for the defense of this or the neighboring states. His ample fortune, as well as his own labors, were sacrificed for his country; but not these alone. Four sons and two sons-in-law, young men of property, ability, and bravery, endued with their father's spirit, entered with the like zeal into the active duties of the service, and were found in almost every field, from the early intrenchments upon Bunker Hill, to the victorious encampment on the plains of Yorktown. "If," said the speaker, "any family in the country contributed more, by purse and sword, to the advancement of American freedom, I have yet to learn its name."

Two other Huntingtons, remote connections of the one just named, were also influential citizens of Norwich in the days of "seventy-six." Benjamin Huntington (known to the older people as "Judge Ben") was a distinguished lawyer. Elected with Gen Jabez, in 1775, upon the Council of Safety, he was one of his prudent and sagacious counselors to whom the colonial success in arms was especially indebted.

The two who have now been mentioned were natives of the town; the third, the Hon Samuel Huntington, although a native of Windham, was resident here during most of his life. It was his rare fortune to place his name beside the signatures of Roger Sherman and William Williams, to the Declaration of Independence. The character of this eminent patriot, at one time President of Congress, and after-wards, for ten years, Governor of Connecticut, was then briefly sketched, and a letter read from his distinguished associate, Wm. Williams, written soon after the 4th of July, 1776, in which he bestows the highest encomiums upon Mr. Huntington.

The next character sketched by Mr. Gilman, was Dr. Philip Turner, a surgeon in the British army in the French war, and afterwards Surgeon General of the Eastern Department of the Continental army. He was one in the country at that day who so distinguished himself as an operative surgeon. "He has," says Gen. Jedediah Huntington, "a skill in saving limbs quite peculiar to himself," deserving of perpetual gratitude and honor.

Among other choice spirits here resident at this period, was Nathaniel Niles, well known as a political and theological writer. He composed in Norwich in 1775 a Sapphic ode entitled "The American Hero." It began—

"Why should vain mortals tremble at the sight of
Death and destruction in the field of battle?"

and was sung to a stirring tune called "Bunker Hill." No song during the war awakened such enthusiasm among the troops as this.

The next character introduced was Col Christopher Leffingwell, captain of the Norwich Light Infantry, a well-disciplined corps very famous in its day. Col. Leffingwell was chairman of the committee of correspondence of the town of Norwich during the war, and was in constant communication with all the leading patriots of the state and country. He also acted as a sort of resident commissary. Numerous examples of the letters addressed to him upon the most important topics were cited by the speaker. He was incidentally mentioned as the planter of the beautiful row of trees in Broadway. "Let the City of Elms," said the speaker, "bestow the laurels on its revolutionary compatriot, Capt. Hillhouse; Norwich shall wreath them for Col. Christopher Leffingwell."

But Norwich furnished not only statesmen to deliberate, surgeons to heal, poets to cheer, and commissaries to feed the army, it sent forth warriors for the field. Four brothers Huntington were then individually referred to—Jedediah, Andrew, Joshua and Ebenezer. "Let no one start at another mention," said the speaker. "You could not if you would not if you could, dispense with the service of any one of them."

Dorkee, Williams, Trumbull, Nevins, Fanning, Peters, Tracy, and others were successively spoken of. The Norwich Navy-Yard, with the building of a frigate for Congress by Col Joshua Huntington and the Norwich Armory, with the excellent guns which were made in it by Elijah Backus, were also described.

The question was next raised, What were the people engaged in while the leaders were thus busy? Let the record of the period tell. As soon as the odious Port Bill (June, 1774) closed the harbor of Boston, an indignation meeting was called in Norwich, at which the town-house was so crowded that the meeting-house was opened for the eager multitude. The rights of American freemen were then and there unequivocally and unanimously asserted—correspondence was commenced with the oppressed metropolis of New England—relief was promised. A generous and general contribution of money and provisions was immediately made. A flock of near 300 sheep were driven to Boston. Samuel Adams, in acknowledging their arrival, gratefully adds in words worthy to be inscribed on yonder arch—fitter to be carried to your posterity in remembrance—"THE PART WHICH THE TOWN OF NORWICH TAKES IN THIS STRUGGLE FOR AMERICAN LIBERTY IS TRULY NOBLE."

So began the Revolution in Norwich. "Well begun is half done," says the proverb. Not so said our fathers. They fore saw a long and arduous war, and they prepared to meet it. Resolutions and correspondence were indeed important, but only to prepare the way for more significant demonstrations. Arms were found Norwich ready. Bunker Hill bears witness to the promptness with which the town responded to the earliest call for troops. One evening Col Jabez Huntington received a commission, and before noon of the next morning sixty brave men had been enlisted by him, so popular was he, and so patriotic they. The same spirit continued throughout the war. Over and over again were contributions made for the army. The gifts of Norwich to its soldiers, writes a distinguished officer from the memorable camp at *Valley Forge*, were cheering indeed. Gen Jabez Huntington gave up a fortune to the colony, permitting even the lead weights by which his windows hung to be cast into bullets; and his generous example was imitated by others, each being liberal in proportion to his means. When at last the war was over, the sufferings of the brave patriots were not ended. They had bought freedom, not of the town nor of the state, but of the continent. But they had bought it at the sacrifice of time and labor and health and prosperity. The families were many of them sadly depressed in financial circumstances. New men came into town and prising and unembarrassed—business revived and the community prospered. Yet in this period of prosperity, in this hour of jubilee let gratitude and honor be unsparingly bestowed on the memory of those who pledged for us their lives, their fortunes, and their sacred honor.

The conclusion of the address spoke of the marvelous growth of the town during the last fifty years, and of the prosperity which marked the religious, educational, and commercial institutions of the day. The influence which Norwich men are exerting and have exerted in different and important spheres was concisely sketched. The number of college graduates, of ministers of the Gospel, of public officers high and low, of ingenious mechanics, of successful merchants who received their early training in Norwich, was referred to in testimony of the good impulse here given to the young. In a single sentence the speaker contrasted viewed the history of the two centuries, referring incidentally to the fact that the historical recollections of Miss Calkins, the zeal in "endless genealogies" of the distinguished Chancellor Walworth, the commemorative sermons of the several clergymen in town on the Sunday previous, and the inquiries assigned to other antiquaries respecting the physicians, lawyers, the press, and the schools of Norwich, led him to venture in this discourse upon any of these inviting themes.

We see, he then said, that the foundations of the native town were laid with forethought by brave, intelligent, and religious men; we rejoice that the right to the soil was acquired by purchase and the former owners conciliated as perpetual friends; that our fathers were free from intolerance and bigotry, and were ready to argue or to fight in defense of civil and religious liberty; that they were industrious on the farm and enterprising in business; that they preserved the golden mean between conservatism and radicalism, being loyal to the King till endurance ceased to be a virtue, and then heartily devoted to the independence of America; that in the great conflict of the Revolution, they sacrificed their fortunes and exposed their lives with a spirit of patriotism rarely equaled and never surpassed, and that their intelligence, thrift, and virtue have secured to their children, under the blessing of Providence, prosperity and happiness at home, reputation, honor, and influence abroad. But on reaching Boston his symptoms sank in death.

Long live old Norwich! and when the last of us shall lie beneath the sod, when the deeds of the present shall furnish the materials of history, may it be the lot of the future chronicler, scanning the memorials of our day, to record with truth that we were worthy of the precious heritage which we now enjoy.

CHICAGO THEOLOGICAL SEMINARY.

The next term of this institution opens on Monday, October 3d. Until the completion of the new building on Union Park, which is to be ready for use by October 15th, the exercises of the Seminary will be held in the rooms hitherto occupied in the First Congregational church—Rev. Mr. Patton's. Candidates for admission to the several classes will meet in the lecture-room of this church at 3 o'clock P.M. of the day above mentioned, with such papers and testimonials as they may have to present. Students from other seminaries are admitted *ad eundem*, on presenting certificates of good standing and regular dismission. Those who propose to pursue the special course, and become prepared for examination in the several branches of a good English education, including Natural Philosophy, Astronomy, and Intellectual Philosophy, will also be examined in Paley's Natural Theology and Evidences of Christianity, the Principles of Greek Grammar, and the Gospel of Matthew in Greek. They must also bring satisfactory testimonials of church-membership, and of the possession of such qualities as render it expedient for them to enter the ministry. The members of the last Junior Class become prepared for examination in the studies prescribed for the Reading Term. Students entering may expect to receive, as hitherto, assistance to the amount of one hundred dollars each, from the Educational Committee. It is especially desirable that those who propose to join the Seminary should be present promptly at the opening of the term.

In behalf of the Faculty,

JOSEPH HAVEN.

SEPT. 8,

LATEST NEWS.

Foreign.

FATHER POINT, Monday, Sept 5, 1859.

The steam-ship North Briton, from Liverpool at 2 o'clock on the afternoon of the 24th ult., passed this station at 6 o'clock last evening.

Among the passengers by the North Briton are several members of the Royal household, whose mission to Canada is supposed to have reference to the completed visit of the Prince of Wales.

At a meeting of the Great Ship Company, the directors were authorized to issue the remaining capital, £20,000, so as to dispatch the Great Eastern free of debt. It was also determined not to insure the vessel at present, leaving the proprietors to insure their respective risks, if they thought fit

Italy.—The Zurich Conference was still in session, but nothing was known of its doings. A defensive league had been formed between the States of Central Italy. The National Assemblies of Modena and Tuscany had unanimously voted in favor of the annexation of those States to Piedmont. It was said that the Grand Duchess of Parma had received assurances from Zurich that she should be restored to power, and a portion of the troops had declared for her, she undertaking to grant a Constitution on a liberal basis, and adhere to the Italian Confederation.

Signor Mario and his wife, who were recently in the United States, had been arrested at Bologna.

Nearly 2,000 of the disbanded Swiss troops had embarked in perfect order at Naples for Marseilles, en route to Switzerland

[Florence (Aug. 18th) Correspondence of The London Times.]

I hear from Modena that Garibaldi has taken the command, not only of the Tuscan troops quartered in the duchy, but also of the military forces raised in the duchy itself and in the adjoining Parmesan provinces. Those of Modena and Reggio alone amount, on paper at least, to two brigades, two battalions of Bersaglieri, one squadron of mounted guides, and one battery and a half; 12,000 Modenese, who, with as many Tuscans, will constitute a force of 24,000 combatants.

Domestic.

From Puget's Sound.—The overland mail from California, for Aug 12 h, reached St Louis in twenty-one days. Governor Douglas of British Victoria convened the Colonial Assembly to receive an inflammatory message concerning the occupation of the island of San Juan by American troops, which he maintained was contrary to the agreement between the two Governments. He says:

"Immediately on being informed of the landing of United States troops at San Juan, Her Majesty's ship Tribune, under the command of Captain Hornby, was dispatched to that quarter, and soon after a detachment of Royal Engineers, and Royal Marine Light Infantry, were observed from New Westminster, by Her Majesty's ship Pumper Captain Richards, and those troops will be landed at San Juan to protect the lives and property of British subjects."

And he closes his message by saying:

"Entertaining such opinions, I have not failed to impress on Her Majesty's naval officers, now stationed at San Juan, the desire of Her Majesty's Government to avoid every course which may unnecessarily involve the suspension of the amicable relations subsisting between Great Britain and the United States; at the same time those officers have been instructed and are hereby prepared to assert the rights and maintain the honor and dignity of our sovereign and her dominions."

On the reception of the message, a motion was made in the Assembly of confidence in the Governor, but the question was postponed.

The following is given in *The San Francisco Times* as a copy of the American officer's proclamation, which was posted up to various parts of the island:

HEADQUARTERS, SAN JUAN ISLAND, W. T., July 27, 1859.

Orders No 1.

I. In compliance with orders and instructions from the General Commanding, a Military post will be established on this island, on whatever site the Commanding Officer may select.

II. All the inhabitants of the Island are requested to report at once to the Commanding Officer, in case of any incursion of the Northern Indians—so that he may take such steps as he may deem necessary to prevent any future occurrence of the same.

III. This being United States Territory, no Laws, other than those of the United States nor Courts, except such as are held by virtue of said laws, will be recognized or allowed on this Island.

By order of CAPTAIN PICKEY.

JAMES W. FORSYTH,
2d Lieut. 9th Infantry, Post Adjutant.

Oregon.—According to the official count, Lansing Stout has been elected to Congress from Oregon by sixteen majority over David Logan, the Republican candidate, who will probably show the House of Representatives by what means the returns were obtained.

Vermont.—At the state election in Vermont, Tuesday, Gov. Hall was re elected by a somewhat larger majority than he received last year, and the Republican Legislature is even more thoroughly Republican than that chosen in 1858. So much for the experiment of nominating Mr. John G. Saxe.

NOTICES.

The American Board.—The Annual Meeting of the American Board of Commissioners for Foreign Missions, will be held in the First Presbyterian church in the city of Philadelphia, commencing on Tuesday, October 4th, at 4 o'clock P.M.

Corporate and honorary members and other friends of the Board expecting to attend its sessions, are requested to send their names and post-office address, without delay, to Mr. W. G. Crowell, No. 310 Walnut street. Clergymen, corporate, and honorary members will please state that they are such in their communications.

Those who comply with the above will receive letters introducing them to the families who will entertain them.

The Committee of Arrangements can promise to provide for none who fail to signify their intentions before September 20th.

Families will be ready to receive their guests on the day of the meeting.

ALBERT BARNES,	M. W. BALDWIN,
THOMAS BRAINERD,	G. J. BOYD,
J. H. A. BOMBERGER,	A. CAMPBELL,
GEO. CHANDLER,	W. G. CROWELL,
JACOB HELFFENSTEIN,	JOHN C. FARR,
JOHN JENKINS,	JOHN GULLIVER,
T. S. JOHNSTON,	S. H. PERKINS,
DAVID MALIN,	THOMAS POTTER,
JOHN PATTON,	JOHN SPARHAWK,
T. J. SHEPHERD,	WILLIAM STRONG,
JOHN McLEOD,	GEO. H. STUART,
ISAAC ASHMEAD,	B. D. STUART,
JOSEPH ALLISON,	SAMUEL WORK,
	Committee of Arrangements.

Philadelphia, July 28, 1859. 561-563

The General Association of New York will hold its annual meeting at the Broadway Tabernacle, New York, on Tuesday, the 20th of September, at 10 o'clock A.M. Rev. O. E. Daggett of Canandaigua is expected to preach the opening sermon. H. N. DUNNING, Register.

Gloversville Sept. 1, 1859.

Business Men's Union Prayer-Meeting Convention.—A Convention of members from Business Men's Union Daily Prayer-Meetings will be held in this city, September 23, 1859, commencing its sessions after the anniversary of the Fulton-street prayer meeting.

All interested in Daily Union Prayer-Meetings are invited to attend, from all quarters of the country.

The objects are to exchange views and to devise ways and means to establish Daily Union Prayer Meetings wherever practicable. All are invited to attend. 562

State Temperance Convention will be held at Syracuse, Sept. 21, 1859, on the basis of the State League Platform, to nominate an Independent Temperance ticket for the state.

SIDNEY A. BEERS, Brooklyn,	State Committee.
SAM'L WILDE, Kings,	
CHAS A HAMMOND, Onondago,	
LUCIUS J ORMSBEE,	
ABNER BATES,	

MARRIED

BAKER—HINSDALE—By Rev. L. E. Barnard, Aug. 25th, at the residence of the bride's mother, Mr. Charles A. Baker to Miss Mary Hinsdale, all of Camillus, N. Y.

EATON—GOODELLIOE—By Rev. L. E. Barnard, Sept. 1st, at the residence of Postmaster Goodfellow, brother of the bride, Mr Theodore A. Eaton to Miss Marion W. Goodfellow, all of Camillus, N. Y.

DIED

MUNASIAN—Nashua, N H., Thursday, Aug. 25th, Mary Elliot, aged two months and fifteen days, only daughter of S. M. and F. E. Munasian of Constantinople.

ROWLAND—At Boston, on Sunday, Sept. 4th, Rev. Henry A. Rowland, D.D., pastor of the Park Presbyterian church in Newark, in the 56th year of his age. He was a son of Rev. Henry A. Rowland of Windsor, Ct., and a graduate of Yale College, Class of 1823. He was nine years pastor of the Pearl-st church in this city, and twelve years pastor of the Presbyterian church at Honesdale, Pa., and has been at Newark about four years. On the failure of his health last spring, his people offered him a call as from pastoral services until October, and he has passed the time in retirement, but without essential benefit. He was Journeying to the East with the intention of reaching Cape Ann, in the hope that the sea air would restore his wasted strength, but on reaching Boston his symptoms grew worse, and he soon sank in death.

STRONG—At Fayetteville, N. Y., August 31st, Rev. William J. Strong, formerly pastor of the Congregational church in Somers, Ct., a graduate of Yale College, class of 1832. He has long been a faithful and consistent minister of the Gospel, and by his constant labors and devoted life has been the means of doing much good in the world. He has gone to his rest, like a shock of corn fully ripe.

GRISWOLD—In New Brighton, Staten Island, on Monday evening, George Griswold, Esq., aged 83, the oldest merchant in this city.

He commenced business in 1794, and continued active until within a few days of his death. No merchant stood higher in the estimation of his fellow-citizens—and no one, we believe, excelled him in the management of large mercantile operations.

STONE—At Greenfield, Mass., Sept. 1st, at the residence of his father in-law, C. J. J. Ingersall, Esq., Dr. Joshua Stone, aged 35, a native of Westfield, Chautauque co. He was rapidly acquiring a large practice in his profession, to which he was ardently devoted, and for which he was well adapted, when his labors were arrested by that fatal disease, consumption. For the last year and a half he has been able to practice but little, but his lingering sickness was borne with a cheerful spirit, without a murmur. He was prepared to die, and departed in the full enjoyment of that peace of mind which the world cannot give and which it cannot take away.

FINANCIAL.

TRUAX'S

INSURANCE AGENCY,

CINCINNATI, OHIO.

I represent the following well-known

NEW YORK CITY COMPANIES:

ASTOR FIRE INSURANCE CO.
HOWARD FIRE INSURANCE CO.
BREVOORT FIRE INSURANCE CO.
FIREMEN'S FUND INSURANCE CO.

E. A. TRUAX,
No. 32 West Third st.,
Masonic Building.

561tf

L. S. LAWRENCE & CO.,

BANKERS AND BROKERS,

No. 164 NASSAU ST., NEW YORK.

556tf

THE GUARDIAN LIFE INSURANCE COMPANY

OF NEW YORK,

OFFICE IN

CONTINENTAL BANK BUILDING,

No 7 Nassau street,

Is prepared to issue Policies at the usual rates, as follows, viz.:

Policies in favor of and payable to the wife—free from the claims of creditors.

Policies payable on attaining a *specified age*, or payable in case of death before attaining such age

Policies granted to creditors on the lives of their debtors.

Policies granted for any number of years.

Premiums payable in cash—quarterly, semi-annually, or annually.

Dividends declared every three years, and the surplus belonging to the policy-holders returned to them.

JAMES W. HALSTED, President.
J. SMITH HOMANS, Jr., Actuary.

HENRY V. GAHAGAN, Secretary.
E. F. HALSTED, M.D., W. E. VARMILYE, M.D., } Medical Examiners.

DIRECTORS.

JAMES T. SOUTTER,	WILLIAM T. HOOKER,
DOUGLAS ROBINSON,	D. COLDEN MURRAY,
THOMAS RIGNEY,	JAMES F. RUGGLES,
JOHN T. AGNEW,	JAMES F. COX,
WM M. VERMILYE,	ROBERT SOUTTER,
ARCHIBALD H. LOWRY,	JAMES W. HALSTED,
JOHN J. CRANE,	FRANCIS W. TAPPAN,
EDWARD A. LAMBERT,	WILLIAM A. BROWN,
CHARLES ABERNETHY,	BENJ. M. WHITLOCK,
WILLIAM ALLEN,	E. T. H GIBSON,

EDWARD D. SPRAGUE. 560-562X

THREE-FOURTHS OF THE PROFITS OF THE business divided annually to POLICY-HOLDERS.

Continental Insurance Co.,

18 WALL STREET, NEW YORK.

CASH CAPITAL.....$500,000 00
ASSETS, July 1, 1859.....905,681 84
LIABILITIES.....16,514 37

The attention of the community is respectfully called to the following features in connection with this Company:

First—By insuring in this Company, with the additional advantage afforded in the security given by an ample and reliable Cash Capital—a feature not presented by ordinary Mutual Fire Insurance Companies. The dividends to customers, already declared, are as follows:

First Annual Division to Policy-Holders, declared.....35½ per cent.
July 9, 1857.
Second Annual Division to Policy-Holders, declared.....50 "
July 8, 1858.
Third Annual Division to Policy-Holders, declared.....50 "
July 14, 1859.

Second—The security given, which is already large, will constantly increase with each year of successful operation. The security increase with each year of successful operation. The security exhibited clearly in the following statement, showing the position of the Company in each year since the new system was adopted.

July,	1856,	Net Assets possessed by the Company,		$570,353 43
"	1857,	"	"	719,719 54
"	1858,	"	"	751,908 52
"	1859,	Gross Assets	"	905,681 84
"	"	Liabilities	"	16,514 37

Third—The insured incur no liability whatever, while obtaining these advantages of superior security and cheapness.

GEO. T. HOPE, Pres.

H. H LAMPORT, Sec'y.
CYRUS PECK, Ass. Sec'y. 555tf

L. D. OLMSTED,

AGENT FOR THE

NEGOTIATION OF LOANS SECURED BY REAL ESTATE,

Chicago, Illinois,

OFFERS HIS SERVICES TO CAPITALISTS at the East who desire to make *safe* investments at the West. All business is transacted without expense to the lender. *Collections made, and avails promptly remitted.*

By special permission he refers to—

New York.	*Poughkeepsie, N. Y.*
Henry Young Esq.	Henry L. Young, Esq.
Moses Taylor, Esq.	*New Haven, Ct.*
John J. Phelps, Esq.	Wells Southworth, Esq.
Amos B. Eno, Esq.	Amos Townsend, Esq.
Messrs. Phelps, Bliss & Co.	Dr. N. B. Ives.
Messrs. Wait, Dunning & Graham.	Rev. David Root.
	Edinburgh, Scotland.
Messrs. Read, Taylor & Co.	Adam Pearson, Esq.
William Mulligan, Esq.	*Montreal.*
Messrs Rae, Roberts, Rhodes & Co.	Messrs. Seymour, Whitney & Co.
Messrs. Saml. Cochran & Co.	D. P. Janes, Esq.
Northampton, Mass.	*New London, Ct.*
Hon. J. P. Williston.	Hon. Thomas W Williams.
Jonathan H. Lyman, Esq.	Capt. Francis Allyn.
Hartford, Ct.	*Chicago.*
Messrs. Day, Owen & Co.	Hon. Mark Skinner.
Messrs. Collins Brothers.	Messrs. Ogden, Fleetwood & Co.
John Olmsted, Esq.	G. G. Hammond, Esq.
Thomas Smith, Esq.	Philo Carpenter, Esq.

A. G. Hammond, Esq.

Other references to persons living in various cities at the East can be furnished if desired. 511-562

ADVERTISING ITEMS.

FINKLE & LYON'S

SEWING-MACHINES.

PRICE REDUCED TO $50.

OFFICE 503 BROADWAY,

NEW YORK.

1st Class or "FAMILY MACHINE," for every variety of family sewing.
2nd Class or "MANUFACTURER'S MACHINE," for heavy Tailoring, Quilting, and manufacturing generally.
3rd Class or "LARGE MACHINE," for the manufacture of Boots and Shoes, Saddlery, etc.

All Machines warranted to give better satisfaction than any other Sewing-Machines in market, or money refunded.

N.B.—AGENTS WANTED.

NELSON FINKLE, LUCIUS LYON. } FINKLE & LYON. 559tf

GROVER & BAKER'S

CELEBRATED

Family Sewing-Machines.

NEW STYLES—PRICES FROM $50 TO $125.

HEMMERS, $5 EXTRA.

Extract of a Letter from an Eminent Divine, on the Practical Improvements of the Age.

"However the general use of the Sewing-Machine in cities, and by the wealthy, may be regarded as of doubtful propriety, there can be no question raised as to its need in the country. Help there being far behind the demand, the aid of a machine is a general necessity. Hence the much ado about sewing-machines—the many inquiries as to which is *best*, most simple in its arrangement, least likely to get out of order, best adapted to its end, and most likely to give satisfaction.

"Inclination and other circumstances having brought under my examination several prominent sewing-machines, and led to my acquaintance with their merits, should my opinion be deemed of any value, I would not hesitate to accord the preference to GROVER & BAKER'S. JOHN B. CLEMSON, D.D.,
"Claymont, Delaware."

OFFICES OF EXHIBITION AND SALE—495 Broadway, New York; 18 Summer street, Boston; 730 Chestnut street, Philadelphia; 181 Baltimore street, Baltimore; 58 West Fourth street, Cincinnati. Agencies in all the principal Cities and Towns in the United States.

SEND FOR A CIRCULAR. 515tf

Wheeler & Wilson's

SEWING-MACHINES.

OFFICE 505 BROADWAY, NEW YORK.

SEND FOR A CIRCULAR.

557tf

BARTHOLF'S

Celebrated Sewing-Machines.

THE BEST IN USE.

These machines make the Shuttle or Lock Stitch, which is undeniably the best

They use but little thread, work almost noiselessly, are simple, and easily operated.

PRICES FROM $75 to $100.

New Style Family Machine $50.

BARTHOLF MANUFACTURING CO.,

424 Broadway, cor. Howard st., N. Y.

557tf,Lf

Six Dollars

For the most simple, durable, portable, and comfortable Spring Bed Bottom in existence. No family can afford to be without it. Address the "Elliptic Bed Spring Co.," 378 Broadway, corner of White street, for a descriptive circular.

This bed (Howe's Patent) is also for sale by nearly every respectable cabinet dealer throughout the United States and Canadas. Please examine it.

A discount is made to clergymen. 561-564Q

Kelty Brothers & Lum,

WHOLESALE AND RETAIL DEALERS IN

UPHOLSTERY GOODS,

291 BROADWAY, NEW YORK. 291

CHURCH WINDOW-SHADES, STORE WINDOW-SHADES,
PRIVATE DWELLING WINDOW-SHADES,
LACE CURTAINS, DAMASK CURTAINS,
BROCATELLE CURTAINS,
SATIN DE LAINE CURTAINS,
BUFF, WHITE, AND GREEN HOLLAND SHADES,
GOLD BAND WINDOW-SHADES,
GILT CORNICES, BANDS, Etc.

FOR SALE BY THE

IMPORTERS AND MANUFACTURERS,

KELTY BROTHERS & LUM,

291 BROADWAY, NEW YORK. 291

561-573X

WHEELER & WILSON'S

SEWING-MACHINES,

WITH IMPORTANT IMPROVEMENTS.

THE GREAT ECONOMIZER OF TIME AND PRESERVER OF HEALTH.

Office No. 505 Broadway, New York.

It is found by accurate experiment that the stitching of a shirt requiring by hand 13 hours and 31 minutes, can be done by this machine in 1 hour and 5 minutes. Other work is done with equal facility.

THE LOCK-STITCH MADE BY THIS MACHINE

Is the only stitch that cannot be raveled, and that presents the same appearance upon each side of the seam. It is made with two threads, one upon each side of the fabric, and interlocked in the center of it.

SEND FOR A CIRCULAR.

Your admirable *Needlewoman* is the only seamstress that defies extortionate men. They cannot cheat it, nor starve it, nor deprive it of sleep, nor tire it out, nor make its hands weary. It is a worker that is a match for the most unwearied and avaricious manufacturerer. At last, I am thankful that there is a Machine-Woman that cannot be oppressed nor kept in suffering.

RAY HAVAR WARD BEECHER.

GOOD NEWS—*From The Christian Advocate and Journal.*—A reduction in the prices of Sewing Machines is announced in our advertising columns. Their utility is entered beyond question, and at the present prices we see no reason why they should not be found, as they ought to be, in every household. Several varieties are manufactured, adapted to various purposes. So far as public opinion has been formed and uttered, the preference is emphatically accorded to the Wheeler & Wilson machine for family use, and for manufacturers in the same range of purpose and material. During the past year, the trials were numerous, and all the patents of any pretension were brought fairly it to competition. In every case the Wheeler & Wilson machine won the highest premium. We may instance the State Fairs of New York, New Jersey, Pennsylvania, Kentucky, Illinois, Wisconsin, Virginia, Michigan, Indiana, Mississippi, Missouri, and California, and the Fairs in Cincinnati, Chicago, St. Louis, Baltimore, Richmond, and San Francisco. At the Fair of the St Louis Mechanical Association, the Examining Committee was composed of twenty-five Ladies of the highest social standing who, without a dissenting voice, awarded for the Wheeler & Wilson machine the highest and only premium, a Silver Pitcher, valued at $75. If these facts do not establish a reputation, we know not what can.

We prefer them for family use.—*Tribune.*
They are the favorites for families.—*Times.*
It has no rival.—*Scientific American.*
Works more uniformly than the hand.—*Herald.*
Equal to nine seamstresses.—*Home Journal.*
An almost perfect instrument.—*Evening Post.*
The machine for family use.—*Advocate and Journal.*
Most honorable to American genius.—*Independent.*
We cannot imagine anything more perfect.—*Evangelist.*
Will give entire satisfaction.—*Observer.*
The best ever invented.—*Christian Enquirer*
A triumph of mechanical genius.—*Ure's Dictionary.*
In looking for the best, see these.—*Examiner.*
Indispensable in every family.—*The Preacher.*
We praise it with enthusiasm.—*Christian Intelligencer.*
A swift-fingered sister of charity.—*N. Y. Advocate.*
Worthy of the highest award.—*Sabbath Recorder.*
It surpasses all others.—*Ladies' Repository.*
A benefaction of the age.—*Putnam's Monthly.*
It is an American institution.—*Knickerbocker.*
A complete success.—*National Magazine.*
Magical in its operation.—*Mrs. Stephens' Monthly.*
It is eminently superior.—*Dictionary of Mechanics.*
Beyond all question the machines.—*Life Illustrated.*
The stitch cannot be unraveled.—*Am. Agriculturist.*
They maintain the pre-eminence.—*Express*
Save the time and health of ten women.—*Water Cure.*
Our household is in ecstacies with it.—*Farmer's Spirit.*
Its superiority is unquestioned.—*Gentleman's Journal.*
Its superiority is obvious.—*Household Words.*
Hand sewing cannot equal it.—*The Tablet.*
Supply the fashionable world.—*Daily News.*
Are pre-eminently superior.—*Ladies' Visitor.*
One of our household gods.—*U. S. Journal.*
Universal in every quality.—*Day Book.*
It has no superior.—*Dispatch.*
Pretty, useful, magical.—*Leslie's Gazette.*
Have no equal in family use.—*Musical World.*
The best suited for sewing.—*Mimms Journal.*
Combine every requirement.—*Family Magazine.*
It combines every essential.—*Sewing Age.*
Vastly superior to all others.—*Golden Prize.*
We entirely prefer them.—*Mother's Journal.*
We cannot tire in its praise.—*New Yorker.*

METHODIST BOOK CONCERN, 200 *Mulberry street, New York.*

Being in constant receipt of inquiries from our brethren respecting *Sewing-Machines*, with requests to recommend and purchase, we have, in conjunction with some lady friends, carefully and thoroughly examined the various machines of practical value for family sewing, and find those made by THE WHEELER & WILSON MANUFACTURING COMPANY, 505 Broadway, New York, to fully combine the essentials of a good instrument, and such as we can confidently recommend.

Having seen so favorable results from their use, in our own and the households of our friends, we are desirous that their benefits should be shared by all our brethren, and hence have interested ourselves in their behalf.

With best wishes, your brethren,

ABEL STEVENS,	THOS. CARLTON,
JAMES FLOY,	J. PORTER,
DANIEL WISE,	J. BENN. EDWARDS,
DAVID TERRY.	WM A. COX.

I find your machine invaluable. I have used it a year, and it has never been out of order. The stitch is very durable, and can be adapted to fine or coarse materials. It works with the rapidity of a dozen hands; saves much time, fatigue, and expense. One of your machines is used in my father's family, another in the household of a sister, and others by various friends. The opinions of all accord with that I have just expressed.

MRS. ANN CORA RITCHIE.

Of it we can speak with entire clearness and confidence, after the use of one four years or more in our family. We look upon it as one of the benefactors of the age, and one which will constitute an era in the history of woman.

MRS. E. OAKES SMITH.

Mrs. Vinton desires me to express to you her entire satisfaction with your Sewing-Machine. I may add that, judging from the frequency of the rapid tick of this machine, it promotes both industry and pleasure. My purse bears witness that the Sewing-Machine, among its other excellences, is a household economy.

REV. DR. FRANCIS VINTON.

I take pleasure in saying that the Sewing-Machine purchased of you by me has been wholly serviceable.

REV. SAMUEL OSGOOD, D.D.

I regard it as the best instrument I have seen for neatness variety, rapidity, and beauty of performance. Its introduction among the families of our land will be a benefaction and a blessing to mothers and daughters.

Rev. D. G. ABBOT, Spingler Institute.

There is but one Sewing-Machine, and that is Wheeler & Wilson's.

JUDGE MEIGS of the American Institute.

The most practical invention adopted to common use.

Com. Mechanics' Institute, Baltimore.

It will work as great a change in the family as railways have in states.

HON. N. P. BANKS.

The machine has given the highest satisfaction. It is indeed a household treasure. It runs with ease and velocity, makes a beautiful stitch, and has not once got out of repair.

T. S. ARTHUR, *Arthur's Home Mag.*

562-563

BUSINESS NOTICES.

Furniture! Furniture!

WHOLESALE AND RETAIL,

H. P. DEGRAFF,

No. 87 BOWERY,

EXTENDING THROUGH TO 65 CHRYSTIE STREET, NEW YORK,

WHERE WILL BE FOUND

THE LARGEST AND MOST EXTENSIVE ASSORTMENT IN THE CITY.

ALL FURNITURE GUARANTEED AS REPRESENTED.

☞ Bills of $25 Retailed at Wholesale Prices at the Bowery Store.

One hundred and fifty hands constantly employed in manufacturing. All Stock laid in for NET CASH. It comprises, in part—

ROSEWOOD, MAHOGANY, AND WALNUT

PARLOR FURNITURE,

IN BROCADE, BROCATELLE, DELAINE, PLUSH, AND HAIR CLOTH,

ROSEWOOD, MAHOGANY, AND ENAMELED CHAMBER FURNITURE, IN SETS,

From Twenty to One Hundred and Fifty Dollars,

ALSO,

CANE SEAT AND COMMON FURNITURE,

In Great Variety.

A large assortment of

GILT AND MAHOGANY MIRRORS,
SPRING AND CURLED HAIR MATTRESSES,
PATENT PREMIUM SOFA BEDSTEADS,
With Spring and Hair Mattresses attached,
etc.

☞ *STEAMBOATS AND HOTELS FURNISHED.* ☜

Dealers will find it to their interest to GIVE US A CALL. 560-571X

Vulcanized Rubber

ELASTIC FABRICS.

The undersigned has now in store, at wholesale only, and is daily receiving from his factories in the United States and from the best manufactories abroad, large quantities Shirred Elastic Fabrics, embracing all made by cementing, weaving, braiding, sewing, or however united, including all Cloths, Webs, Tapes, Suspenders, Garters, Cords, etc., etc., and will grant license stamps with authority to manufacture or import and sell the Vulcanized Rubber Elastic Fabrics. All such stamps have a fac-simile of my name—without which no goods can be legally vended in the United States, during the lifetime of Goodyear's Patent.

HORACE H. DAY,
Principal Warehouse, No. 23 Cortlandt st., N. Y.

555tf

FURNITURE

MEEKS'

Cabinet Furniture

WAREROOMS,

333 AND 335 FOURTH STREET,

(Northwest cor. of Broadway.)

JOHN MEEKS,

Of the old firm of J. & J. W. MEEKS,

Invites the attention of Furniture buyers to a large and elegant assortment of Cabinet Furniture suitable for

PARLORS, DINING-ROOMS, LIBRARIES, etc., made from selected and well-seasoned wood, in the latest and most approved styles,

AT VERY REASONABLE PRICES.

The well-known reputation of the late firm for making

SUPERIOR CABINET FURNITURE,

will be fully sustained. 562-574

Stuart's Standard Linen Thread AND **SPOOL COTTON.**

GEO. H. STUART & CO.,

12 PARK PLACE,

Request the attention of the Trade to their long established and celebrated

STANDARD PATENT

Linen Thread & Spool Cotton,

IN WAXED AND PLAIN FINISH. 562tf

BROOK'S

IVORY POLISHED PATENT GLACE

SPOOL COTTON,

200 OR 500 YARDS, WHITE, BLACK, AND ALL COLORS,

Combining the Luster of Silk with the Strength of Linen.

ALSO,

BROOK'S BEST PATENT SIX-CORD WHITE SPOOL COTTON.

THIS SUPERIOR SEWING THREAD, now conceded to be UNEQUALED, for either HAND OR MACHINE USE, is sold by respectable dealers throughout the country. Also, all the Nos. from 8 to 150, either solid or assorted in cases of 100 dozen each, constantly for sale by the Manufacturers' Agent

WILLIAM HENRY SMITH,
33 and 34 Vesey street, New York.

546-597

THE BEST IS THE CHEAPEST!

W.S & C.H. THOMSON'S

CELEBRATED

CROWN SKIRTS

THE INDESTRUCTIBLE,
THE CROWN WOVEN,
THE GOSSAMER,
THE CRINOLINA,

Remodeled from the last Paris designs, and for

Beauty of Proportion,
Excellence of Material,
Perfection of Manufacture,
And Durability,

UNIVERSALLY PRONOUNCED

UNEQUALED BY ANY GOODS IN THE WORLD!

For sale by the principal Jobbers and Retailers everywhere.
☞ Beware of Counterfeits! See that our Name and Trade Mark, THE CROWN, are Stamped on every Skirt.

561tf W. S. & C. H. THOMSON & CO., N. Y.

WAMSUTTA

PRINTS.

DE FOREST, ARMSTRONG & CO.,

80 AND 82 CHAMBERS ST., N. Y.

☞ WE BEG TO CALL ATTENTION TO THESE CALICOES. The best designers and Printers are engaged in producing them. The Fall Styles, quality of Cloth and Colors, justify us in saying they are the best Prints in the country for the price. We sell them by the Piece or Package for Cash or on Time.

ALSO,

Now exposed for sale, one of the BEST ASSORTED and LARGEST STOCKS OF

FALL AND WINTER

DRY GOODS

TO SUIT ALL SECTIONS OF THE COUNTRY.

Buyers are respectfully solicited to call and examine for themselves. 560-562

Musical Boxes

of all Styles and Prices, playing from Two to Thirty-six Tunes. Every variety of airs.

PAILLARD & MARTIN, Importers,
21 Maiden Lane, N. Y.

559tfX

Good Boots and Shoes.

WATKINS, No. 114 FULTON STREET, offers at fair prices a superior assortment of his own manufacture for Gentlemen, Ladies, Boys, Misses, and Children. Special attention paid to ordered work. Drawings taken of the foot, and lasts kept for each customer.

Persons visiting the city would do well to purchase at this old and well-known establishment. 554tf

DR. HOOFLAND'S

CELEBRATED

GERMAN BITTERS,

PREPARED BY

DR. C. M. JACKSON & CO., Philadelphia, Pa.,

WILL EFFECTUALLY CURE

LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,

Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach,

Such as Constipation, Inward Piles, Fullness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried and Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil, and great Depression of Spirits.

These Bitters are sold at 75 cents per bottle, by druggists and dealers in medicines everywhere. 561 562L

HOJER & GRAHAM,

BANNER AND DECORATIVE

PAINTERS,

95 and 97 Duane street, near Broadway.

SUNDAY SCHOOL and SOCIETY BANNERS, with Original Designs, furnished complete. 548-13teow

PAPER-HANGINGS.

Nevers, Copland & M'Laren,

SUCCESSORS TO

THOS. FAYE & CO.,

257

Broadway,

DIRECTLY OPPOSITE THE CITY HALL,

IMPORTERS AND MANUFACTURERS OF

PAPER-HANGINGS,

HAVE ON HAND, and are now receiving in store, the Largest and most Varied assortment of PAPER-HANGINGS and DECORATIONS in the country, including every article in their line, which they offer at the lowest market prices, at

WHOLESALE AND RETAIL.

☞ Great Inducements offered to Cash Buyers.
☞ Artistic Decorators sent to any part of the Country.
☞ ALL WORK GUARANTEED. 553-565Lf

Richardson's Irish Linens,

DAMASKS, DIAPERS, ETC.

CONSUMERS OF RICHARDSON'S LINENS, and those desirous of obtaining the GENUINE GOODS, should see that the articles they purchase are sealed with the full name of the firm,

Richardson, Sons & Owden,

as a guarantee of the soundness and durability of the goods.

This caution is rendered essentially necessary, as large quantities of inferior and defective Linens are prepared, season after season, and sealed with the name of RICHARDSON, by Irish Americas consumers and the manufacturers of the genuine goods, will not readily abandon a business so profitable, while purchasers can be imposed on with goods of a worthless character.

J. BULLOCKE & J. B. LOCKE,
Agents, 36 Church street, N. Y.

562-568

HOUSEKEEPERS!

Don't Lay Down Your Carpets!

HOTEL-KEEPERS!
DON'T LAY DOWN YOUR CARPETS!
STEAMBOAT OWNERS!
DON'T LAY DOWN YOUR CARPETS!
JANITORS OF PUBLIC BUILDINGS!
DON'T LAY DOWN YOUR CARPETS!
PATERFAMILIAS WHO ARE TRAVELING FOR PLEASURE,
SEND THIS "TELEGRAM" TO YOUR HOUSEKEEPER!
"DON'T LAY DOWN YOUR CARPETS!"
UPHOLSTERERS! DON'T LAY DOWN ANY CARPETS, OIL-CLOTHS, OR MATTING,
WITHOUT USING

HARRINGTON'S PATENT CARPET-LINING.

USE IT IN CHURCHES,
" " " HOTELS,
" " " PRIVATE HOUSES,
" " " PARLORS,
" " " BEDROOMS,
" " " READING-ROOMS,
" " " BANK PARLORS,
" " " INSURANCE OFFICES,
" " " LODGE ROOMS,

ANYWHERE, EVERYWHERE, IN EVERY PLACE WHERE CARPETS, OIL-CLOTH, AND MATTING ARE USED.

'Tis is the cheapest, and the best; it preserves the carpets, and prevents them from wearing out, and adds a rich appearance to the

LOWEST PRICE CARPETS,

J. R HARRINGTON,
Agent for the N. Y. Carpet Lining Co.,
62 Warren street.

562tf

Pure Wines

FOR FAMILY AND MEDICINAL USE.

The undersigned, Agents for Paul de Coninck & Co., Bordeaux, France, have always on hand a large supply of Pure Wines, which they offer for sale at moderate prices.

PAILLARD & MARTIN Importers,
21 Maiden lane, New York.

559tfX

HOSIERY AND **Men's Furnishing Goods.**

A. RANKIN & CO.,

(*LATE UNION ADAMS*)

637 BROADWAY,

And at the Old Stand,

NO. 96 BOWERY,

Respectfully invite your attention to an extensive and superior variety of the above goods, many styles of which cannot be found elsewhere.

Importing and manufacturing largely, we are enabled to offer superior inducements to every class of buyers.

559-560X

Holloway's Pills and Ointment are more valuable to the suffering sick than their weight in gold. The stubborn cough, the hoarseness, and the fever flush yield without fail to their soothing and healing influence. 562

Wigs $8, Toupees $5, at Cameron's manufactory, No 1 w Fulton st., Brooklyn, the only place where a first-rate article can be had at reasonable prices. We challenge the world to produce a better. A large assortment of ladies' hair work at equally low prices. 546-571

TEMPERANCE REORGANIZATION.—It being desirable, in the view of the Executive Committee of the New York State Temperance Society, that the state be reorganized on the old plan of town and county societies, every Secretary of such existing societies is requested to send to this office the names of officers, with the state and conditions of such societies. "In union is strength." JOHN MARSH, Cor Sec., No. 10 Park Bank. 562

China Arcade,

NO 112 AND 114 CLINTON STREET,

NO. 167 ATLANTIC STREET, BROOKLYN.

553-565

FOR *BOSTON* AND THE WHITE MOUNTAINS **DAILY,**

Via NORWICH and WORCESTER, from foot of Cortlandt street Pier 18 N. R., at 5 o'Clock P.M.

The new and splendid Steamer Commonwealth, J. W. Williams, Commander, every Tuesday, Thursday, and Saturday.

The swift and elegant steamer Connecticut, Wm. Wilcox, Commander, every Monday, Wednesday, and Friday.

Passengers proceed from Allyn's Point in new and elegant Six-teen Wheel Cars, over the Norwich and Worcester and Boston and Worcester Railroads, (Express Mail Train,) arriving at Boston in time for early Morning Trains North and East. Passengers that prefer can remain on board steamer, undisturbed, enjoying a full night's rest, and leave in the early Morning Trains, arriving in Boston at 11 20 A.M.

Passengers for the White Mountains arrive at Weirs 12 M., Plymouth 1 P M the same day. Only Twenty Hours from New York. For further information inquire of or

Family Reading.

WHY EVIL-DOERS HATE THE LIGHT.

LIGHT shows things *as they are*. Thieves, robbers, murderers, and other evil-doers choose the darkness of night in which to perpetrate their deeds. They hate the light, and will not commit their deeds of wickedness in the light, lest the true nature of them should be discovered. So unconverted men hate the truth, because it shows things as they are. They hate it—

1. Because it makes them see and feel that they are *sinners*. God's law is truth—it declares what is right and reasonable, and shows them their faults and blemishes. It makes them vile in their own eyes. Hence they hate the light, and try to shut their eyes against it. They do not like to have a bad opinion of themselves. And whatever and whoever would show them to themselves, in their true character, they hate.

2. Because light, or truth, would make them feel *guilty* and *condemned*. To feel guilty—to feel under condemnation—is not agreeable. Quite the reverse. And yet when the sinner is led to compare his life and actions with God's commands, which are holy and just and good, he sees that he is condemned, and exposed to everlasting punishment. As he is unwilling to feel himself a *criminal*, condemned already, and constantly exposed to be cut off and cast into hell-fire, he hates that true representation of things—*the light*, which shows him *what he is*, and *where he stands*.

3. Because it would destroy all their *hopes* of being saved without the renovation of their hearts. The light—truth—would make them see that their natures are all *unclean*; that they are entirely unfit for a holy heaven; and, consequently, that they must be born again, or they need have no hope of entering the abode of the blessed. As they have always thought well of themselves—thought that their honesty and morality would be all sufficient for their acceptance with God—it is painful to find that they were radically mistaken—that all their fair hopes are, like the spider's web, delusive and vain. They, therefore, hate the light which dissipates their illusion.

4. Because it destroys all their *pleasures*. They were alive without the law—felt well and happy while ignorant of their true condition. They enjoyed themselves in the gay and attractive pleasures of the world. Knowing nothing, they feared nothing. They ate, drank, and were merry. Their minds were occupied with the things which are seen and temporal. If able, they were clothed with the most fine and costly apparel, and fared sumptuously every day. What a pity to disturb such enjoyment? But that enjoyment is the enjoyment of a gay butterfly, and not an enjoyment which should satisfy a rational, thinking, immortal being. The sooner it is destroyed, the better for him who has it. Bring the light—the truth—the true representation of things before the mind of such a being, and you destroy all his enjoyment at once. He sees that he has been *dreaming* all his life—that he has not lived like a *rational*, accountable being. In order to save his soul, we must let the light into it—we must show him what he *is*, and where his present course will end. But he hates to be aroused from his dream. As the light penetrates the chambers of his soul, he cries, "Oh, let me alone; let me sleep on and take my rest." He hates the light, although it is absolutely essential to his salvation.

5. Because it makes them see that they must *repent* or *perish*. They had flattered themselves that all would be saved; or, at least, that those who were moral and honest, and who attended to the externals of religion, would receive Divine compassion, and be pardoned their few faults, without having to pass through the strait gate of repentance. But when the commandment—light—came to their minds, all their expectations of being saved, on the score of merit, were blasted. They heard God commanding *all men*, everywhere, *to repent*. They saw that *they* must *repent* or *perish*. Though they ought to be thankful for the light which dissipates their delusion, yet they hate it as the sick man hates the nauseous medicine. E. D. K.

THE DEAD CHICKEN.

BY FRANCES LEE.

"BERTHA DIMPLE! Bertha Dimple! Just see your Downy!" And the excited speaker ran across the green yard, holding her Shaker bonnet by a string with one hand, and a dead chicken by a leg with the other. Out from the house, where she had been dressing the doll Lucy, rushed the bereaved owner equally excited.

"Where did you find it? How came it dead? How do you know it is *my* chicken? Let me take my dear Downy." And the little girls both ran to the coop where the mother-hen clucked to the five remaining Downies.

"I found Downy right here in the coop, and Charley says the old hen stepped on it and killed it," said Rose Winn. She and Bertha, who are real loving children, are cousins, and are spending this cool, beautiful summer at their grandfather Stanbury's, in the country. They are very happy little girls, and are growing fat and strong with such nice air to breathe, and soft grass to run on.

This particular old hen has given them much trouble by losing her chickens in the grass, and then getting lost herself, so they have had to keep the little lost ones in a basket in the house. This was very well at first, but after a day or two, the chickens grew too strong to be willing to stay patiently rolled in cotton, and if they were let out to scratch in the earth, as they wished to do, Grace Greenwood, the cat, was sure to come with Lilly and Flossy, the kittens, and the girls speedily found that the care of a family is a heavy responsibility. So you may be sure they were thankful when Charley succeeded in capturing and cooping the natural protector, who had shown herself so incapable of performing the maternal duties when at large, and the verdict of the jury seemed to show that she really was too giddy and heedless to take care of her children, even when house and dough were provided.

"You ugly, silly hen, I hate you!" said Rose, jumping on the coop with a noise and jar enough to send a nervous hen into fits. She forgot the hen had no reason, and was as frightened as she would have been if a great giant should jump on the side of *her* house, though her mother has taught her that Jesus, who gave us the Golden Rule, is pleased that we should treat even dumb animals with kindness and gentleness.

"Oh Rose!" said Bertha, "we must have a funeral and bury my chicken."

"Well," said Rose, quite diverted from her wrath toward the offending mother, "where shall we bury it? Let us ask Aunt Jenny if she has a box we may have." But Aunt Jenny advised cabbage leaves, cut to a suitable size and form, and offered to find a place in the garden where they would not disturb grandmother's flowers. And she said death is so solemn a thing that she should not feel like playing a funeral, but would only bury the chicken without any services.

So they dug a grave, and put in it poor Downy, who had seen so little of this lovely earth, with poppies on his breast "as an emblem of sleep," Rose told her mother. Bertha decided to have the inscription, "There he sleeps," on a headstone.

"Why don't you cry?" asked Rose, with a broad smile on her face, for it wasn't *her* chicken, and Bertha was kept up too much by the dignity of her loss to grieve heartily.

Then they stuck the grave over with bright flowers that kept fresh all day, and ran away to swing in the wood-shed.

NOVEL CELEBRATION AT HAVERHILL.

SOME of the liberal and public-spirited citizens of the enterprising town of Haverhill, Mass., have erected a convenient building on the shores of a beautiful pond, and have given the name of "Kenoza Lake" to the sheet of water. The building was dedicated and the pond christened on Wednesday last. The following sentiment was given in honor of the Quaker Poet:

John G. Whittier—The truest representative of American sentiments and Republican ideas, as breathed in poetic lines. Old Haverhill claims him as one of her most gifted sons, whose fame has given her a just title to the appellation of "classic ground."

The following poem was read by G. W. Chase, Esq., in response:

KENOZA.

BY JOHN G. WHITTIER.

As Adam did in Paradise,
To day the primal right we claim;
Fair mirror of the woods and skies,
We give to thee a name!

Lake of the Pickerel! Let no more
The echoes answer back "Great Pond,"
But, sweet Kenoza, from thy shore
And watching hills beyond;

And Indian ghosts, if such there be,
Who ply, unseen, their shadowy lines,
Call back the dear old name to thee
As with the voice of pines.

The paths we trod when careless boys,
With manhood's shodden feet we trace;
To friendship, love, and social joys
We consecrate the place.

Here shall the tender song be sung.
And Memory's dirges soft and low,
And wit shall sparkle on the tongue,
And Mirth shall overflow,

Harmless as summer-lightning plays
From a low, hidden cloud by night—
A light to set the hills ablaze,
But not a bolt to smite.

Kenoza! O'er no sweeter lake
Shall morning break, or noon-cloud sail,
No lighter wave than thine shall take
The sunset's golden vail!

And Beauty's priestess, thou shalt teach
The truth, so dimly understood,
That he who made thee fair, for each
And all designeth good!

"WHAT IS OUR LIFE?"

WHAT is our life?—one question. How much of it ought we to spend in the simple enjoyment of the faculties of "sight, thought, and admiration?"

Not by the profanation of a thought will we assume ourselves to be such miserable utilitarians as to decide that these God-given faculties are *never* to be exercised or enjoyed. For why are we possessed of them, if never to use them? But how much *time* ought ordinary people who live in this busy working world, where there are so many bodies to be clothed and fed, lands to be bought and sold—how much ought they to spare from these things for the adornment and nourishment of the individual mind?

These faculties are not of spontaneous growth. Some favored souls there may be who have been endowed by their Creator with a more delicate perception and greater capabilities for the enjoyment of beauty than others, but even these know not of what great increase these intuitive faculties are capable, or what beautiful unfoldings both of the inner and outer world may become theirs by patient study. But ordinary people, those who have duties belonging to this working world—duties which they do not desire to neglect; yet who feel such earnest longings in their inner soul for liberty, for expansion; who *could* revel away the day out in God's beautiful world, looking, admiring, drinking in of it all. Why are these beauties scattered so lavishly everywhere, over our heads, around, at the right hand and the left, springing up under our very feet? Why are we made with these souls, attuned to a more perfect harmony than ever was musical instrument? That harmony may be all disturbed now. No music may have been played for years upon those harps of God. One may have wandered and strayed and sinned, but, oh heart of man, is there not a *little* spot not quite covered up by the world? Is there not a voice which sometimes speaks, and that right earnest, "Grovel not, rise, soar?"

If you would encourage that voice to speak, go out some of these evenings just as the sun is setting—go alone, go away for once from your fellow-creatures—you do not need to talk with *them*, for you go to hold converse with things of which man has had naught to do. *He* did not build up that observatory on which you now stand. He did not weave the carpet which now yields beneath your tread—there is velvet and tapestry there, which his ingenuity can never equal.

Was ever mosaic arranged as is the shore of that streamlet below you? Watch a moment the rising and falling of those wavy ripples. Did ever man make anything so pure, so silvery?

Watch it, and think of that river which proceeds out of the throne of God! Even for *it*, there could be found no similitude except "pure as crystal."

But now you are to look beyond. And over all the intervening spaces is such perfect harmony and blending of color—shade after shade—first heavy umbrageous foliage, bright hues scattered here and there, then paler, moderated tints, carrying the eye gradually on, till it rests on those distant hills, themselves in shadow, just the very edge lit with burnished gold.

Leave the earth now.

Look up! Do not the heavens reflect the very glory of God? Was aught ever looked upon so *pure* as that perfect sea of light? If a cloud float on its surface, it becomes glorified by its very situation.

Is there more than one Artist who can paint such a picture?

Still to comfort us—*He* paints for *all*.

Now, comes there no good to the soul of man from all this? Does it not *grow* thereby? Instead of *one*, are there not ten thousand voices to echo words of courage and of hope?

An hour spent with folded hands and silent tongue—only looking, thinking, admiring—is it time wasted? Oh, may we not hope to rise up after such an hour with chastened spirits, renewed strength, and courage to live our life. Life is not wholly made of care and toil. We have duties, earnest duties. God forbid that we shrink from them, or neglect them. *But* we have also planted in our souls desires and loves which are capable of wondrous growth and cultivation. They are God-bestowed faculties. Shall we let them die, or water and watch, give them sunshine and shade; give them God's air, and see if they do not grow—and if *we* do not grow thereby?

ACTÆA CLARKE.

EXCELLENCE.—Excellence is never granted to man but as the reward of labor. It argues, indeed, no small strength of mind to persevere in habits of industry without the pleasure of perceiving those advantages which, like the hands of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation.—*Sir Joshua Reynolds.*

WORKERS.

THE chief deficiency in our churches is the lack of cheerful and steadfast workers. A large majority of professing Christians seem content if they do not dishonor their calling, and forget their obligation to enter the Master's vineyard and *work*. *The Morning Star* has some good suggestions:

"Most of the great and beneficent operations of nature are silent. How quietly the sun diffuses his beams of genial light and heat. How gently does the dew distill upon the earth; in the morning its pearly drops adorn the fields and moisten the thirsty earth; but so imperceptibly have they gathered, that one can hardly tell how or whence they came. But their service is none the less appreciated on this account. So in all the various departments of nature. Most of its processes are so silent and hidden that few know or comprehend them. They are known almost wholly by their results.

"So in society, it is not always or generally those who make the most noise that accomplish the most. The practical worker has little time or disposition for boasting and pretension. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.' It is very easy for some to talk and boast of their plans. Persons of an ardent temperament and strong imagination can easily get up almost anything on speculation. But practical people very soon understand the difference between planning and executing. Ardent and enthusiastic men are often very useful in carrying forward an enterprise, doing much to infuse life and vigor into the less hopeful. But they can rarely be trusted to plan any new work.

"In our school-days, we recollect hearing of a professor in the natural sciences, who used to make a great display of his experiments beforehand. He would tell his class of the wonders he was about to bring to their view, and so raise their expectation to a high pitch. On the trial he often failed, and only got a laugh on him for his pains. Our old professor was a plain, practical man, and remarkably successful. He would never promise anything, often warned us of failure, yet scarcely ever failed. Thus his experiments pleased us, and more than satisfied our hopes. We have often made the comparison, and reflected that this is very much the way of the world. Those who boast and promise most, usually bring the least to pass; while the still, earnest, patient worker, often unobserved, brings out the mightiest results, and ere we are aware, has obtained a most noble and enduring reputation.

"What the ministry, the church, and the world want is *workers*. There is a vast amount of work to be done, and it must be done little by little, a grain at a time. It cannot be wrought in the mass. True, we must take large and extensive views; there must be liberal and comprehensive plans. But these must be executed step by step, action by action. Another thing is essential. Do one thing at a time. It is great folly to be perpetually devising new schemes—leaving one half finished to commence another, and so complete nothing. Undertake nothing without first counting the cost; when commenced, earnestly persevere until the work is done. Then you may be ready to enter on another. In this way you turn what you do to the best account, and insure success."

THE HOUR OF DEATH.

I HAVE lived to see that this world is full of perturbations; and I have long been preparing to leave it, and gathering comfort for the awful hour of making up my account with God, which I now apprehend to be near. And though I have by his grace loved him in my youth, and feared him in my age, and labored to have a conscience void of offense toward all men; yet if thou, Lord, shouldst be extreme to mark what I have done amiss, how shall I abide it? Where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then choose thy own time; I submit to it. Let not mine, O Lord, but thy will be done.—*Richard Hooker.*

LINES,

ON HEARING REV. M. D. CONWAY'S SERMON, "NOTHING BUT LEAVES."—MARK xi. 13.

NOTHING but leaves; the Spirit grieves
Over a wasted life;
Sin committed while conscience slept,
Promises made but never kept,
Hatred, battle, and strife;
Nothing but leaves!

Nothing but leaves; no garnered sheaves
Of life's fair ripened grain;
Words, idle words, for earnest deeds;
We sow our seeds—lo! tares and weeds;
We reap with toil and pain
Nothing but leaves.

Nothing but leaves; memory weaves
No vail to screen the past;
As we retrace our weary way,
Counting each lost and misspent day,
We find sadly at last
Nothing but leaves.

And shall we go meet th' Master so,
Bearing our withered leaves!
The Savior looks for perfect fruit—
We stand before him, humbled, mute;
Waiting the words he breathes—
"Nothing but leaves."

Providence, R. I. —*Ch. Inquirer.*

MINISTERIAL PLEASANTRY.

SAYS Dr. Bond, in *The Baltimore Advocate*, August 16th: "Good humor has always been a characteristic of Methodism. Mr. Wesley and many of the early preachers were remarkable for their pleasantry, and at this day ministers are the most agreeable of companions, whether they draw their theological opinions from Oxford or Geneva. Religion is wine as well as milk, exhilaration as well as sustenance. We wish we had more wit and more religion, though some of our contemporaries have intimated that what little we have of the one, accounts for our having less of the other. Mr. Wesley, too, was accused of too much levity, and there are yet some who consider every countenance to savor of sin that is not rigid to petrifaction. Our opinion is that no endowment of God should be so devoted to the Devil that it may not be redeemed to the service of him who created it for his glory. We would like to see the humor that abounds in the conversation of religious men become as abundant in their writings; from which it is so completely and unhappily excluded. No man has a right to publish a dull book, and wherever the subject will permit of the use of wit and humor, they should be employed. Mr. Spurgeon's sermons owe much of their popularity and effectiveness to his naturalness in this respect."

THE PRICELESS GIFT.

THE Chinese are exceedingly mercenary. They will do almost anything for money. They have no notion of any man taking a course which does not tend to profit. Many of them think we *pay* people to become Christians; that we *hire* men and women to receive baptism and profess faith in the doctrines of Jesus. One of our new converts recently held the following dialogue with a neighbor who attempted to catechize him on the subject:

"How much did these foreigners give you to join their church?—twenty dollars?"

"More than that."

"A hundred dollars?"

"More than that."

"A thousand dollars?"

"More than that."

"How much, pray?"

"More than the value of the weight of this mountain in silver and gold."

"In the name of Budda! what?" cried the astonished interrogator.

"This precious book," said the Christian, holding up his Bible, "which tells me of God and Christ, Calvary, salvation, and everlasting life in heaven."—*Rev. Dr. Wentworth.*

WOMEN that are the least bashful are not unfrequently the most modest; and we are never more deceived than when we would infer a laxity of principle from that freedom of demeanor which often arises from a total ignorance of vice.—*Colton.*

MISS D. L. DIX.

THIS devoted philanthropist, whose labors for the insane have already been attended with such important results, is still engaged in her mission of mercy to these poor sufferers. A few weeks ago she left for Nova Scotia, to inquire into their condition and adopt measures for their relief. A brief note on the eve of her departure, contained these, among other lines, which she had kindly copied for the columns of *The Missionary*. They beautifully indicate the source whence are derived the motives to her life of mercy, and will be helpful to others who seek not their own, but the things of Christ:

ST. JOHN XII. 21.

Would you *see* Jesus? come with prayer
And heart repentant to his feet;
None who will rightly seek him there,
Shall fail his face of love to greet.

Would you *see* Jesus? come with faith
And *search* the Word his grace hath given
For help and guidance in the path
That leads to his abode in heaven.

Would you *see* Jesus? day by day
Let thought and converse be on high,
And hastening on the heaven-ward way,
With Jesus live, with Jesus die
—*Part of a Hymn by T. Lyle.*

"AND A LITTLE CHILD SHALL LEAD THEM."

Isaiah xi. 6.

MR. EDITOR: Permit me to narrate one or two incidents that came under my immediate observation, that go to illustrate the above truth.

Some thirty-two years ago, being in the city of Greenock, Scotland, as I was passing along one of those streets where sailors congregate, I came upon a crowd of seamen having what I should call a "free fight." I stopped for a moment; and as I stood gazing on the melee, and wondering where the police could be, a young woman, much agitated, came hurriedly to my side, and standing on tiptoe scanned the crowd with an anxious look that I cannot adequately describe. At length she screamed out with a voice that startled me, "Guid us a', they are kehing my brither;" then, as quick as thought, turning to a woman who stood in the doorway with a child in her arms, said, "for God's sake lend me your bairn, for they are murdering our Willie," and, without waiting for an answer, she snatched the babe from its mother, and placed it on her left arm, while with her right she succeeded in forcing her way toward the center of the crowd. I stood breathless and bewildered, not knowing what all this meant, for I feared that the woman and child would not come out of the melee alive. In a few moments, however, I saw that she was struggling for the sidewalk; a moment more, and she emerged from the thickest of the fight, with the child still resting on her left arm, and her right hand firmly grasping the collar of a young man, whose head and face were all bruised and bloody. The woman then returned the babe to its mother unharmed, and after thanking her for its use, she led her bleeding, erring brother home; the crowd soon dispersed, and so ended the fight. Often, as I have looked back on this incident, have I been reminded of the words—"And a little child shall lead them."

In my young days those relics of barbarism, the stocks, the whipping-post, and the pillory, were still in use. I well remember, when a young boy, being present at an infliction of this kind of punishment. A woman was sentenced to stand in the pillory one hour for the crime of breaking some windows. The pillory stood in the center of a square, inclosed by a chain. The crowd that gathered to witness such exhibitions had perfect liberty to throw addled eggs, or other harmless missiles, at the culprit. Indeed, this was part and parcel of the punishment. This woman was a mother, and when chained to the pillory held her child, of about two years of age, in her arms. The child, as it gazed around on the concourse of people, appeared pleased with the gathering. It would then fondle and play with its mother's hair, and kiss away the tears as they rolled down her cheeks. Though many came prepared to heap every insult and injury on the poor woman to the extent that the law allowed, the innocent prattling of the babe had completely disarmed them. After a little time some one of the crowd threw a penny inside of the ring; the child slipped down from its mother's arms, picked up the coin and ran with a merry laugh to its mother. The whole thing was so affecting and so childlike that the hardest heart in that crowd was at once subdued. Very soon one after another threw pennies into the ring, which kept the child quite busy picking them up and carrying them to its mother. When the hour expired and the woman was released, she clasped her child in her arms and fondly pressing it to her bosom, she gazed around on the crowd that had gathered to witness her disgrace, and seemed to say, "My darling babe has been my protection." "And a little child shall lead them."—*Ch. Mirror.*

A SUGGESTION FOR FAMILY WORSHIP.

THERE is a family in this state in which the Scriptures have been read daily for more than a quarter of a century; and in this reading the children have been greatly interested, one after another, from the time they were old enough to speak. The father, to secure this interest, and make the service pleasant to each child, has practiced pausing here and there in the chapter, and asking this or that child to repeat the last words or lines read, selecting the easiest words for the youngest child, and perhaps asking of an older child an exposition of a verse or phrase. In this way the constant attention of each child is secured, as neither the oldest nor the youngest is willing to lose a sentence, lest he should be called upon to repeat it, and not be able.—*Examiner.*

THE BRIGHT SIDE.

LOOK on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine, and not the cloud, that makes a flower. There is always that before or around us which should cheer and fill the heart with warmth. The sky is blue ten times where it is black once. You have troubles, it may be. So have others. None are free from them. Perhaps it is as well that none should be. They give sinew and tone to life—fortitude and courage to man. That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean. It is the duty of every one to extract all the happiness and enjoyment he can without and within him; and, above all, he should look on the bright side of things. What though things do look a little dark? The lane will turn, and the night will end in broad day. In the long run the great balance rights itself. What is ill becomes well—what is wrong, right. Men are not made to hang down either heads or lips, and those who do only show that they are departing from the paths of true common sense and right. There is more virtue in one sunbeam than a whole hemisphere of clouds and gloom. Therefore, we repeat, look on the bright side of things. Cultivate what is warm and genial—not the cold and repulsive, the dark and morose.—*Anon.*

DISTINGUISHED SHOEMAKERS.

LINNÆUS, the founder of the science of botany, was apprenticed to a shoemaker in Sweden; but, afterwards taken notice of in consequence of his ability, was sent to college. David Pareus, the elder, who was afterwards a celebrated professor of theology at Heidelberg, was at one time apprenticed to a shoemaker. J. Prendeli, who died some time since at Gray's Buildings, London, and who was a profound and scientific scholar, pursued through life the trade of a shoemaker. Hans Sachs, one of the German poets, was the son of a tailor, and afterwards served an apprenticeship to a shoemaker. Benedict Baddouin, one of the most learned men of the sixteenth century, was a shoemaker, as was likewise his father. He wrote a treatise on the shoemaking of the ancients, which he traced up to the time of Adam himself. To these may be added Holcroft, and Gifford, for so many years the editor of the *Quarterly Review*; and Bloomfield, the author of "The Farmer's Boy" and other poems—all of whom were shoemakers. John Brand, the secretary of the Antiquarian Society of London, and author of several learned works, was originally a shoemaker, but fortunately found means to complete his studies at Oxford University.

Foreign Miscellany.

Church-Union.

THIRTY years ago, the hope of union between evangelical Christians within and without the Establishment seemed far more reasonable than at present. The Bible Society, the Tract Society, and the London Missionary Society, were comparatively youthful institutions; and the glow of brotherly love which attended their first formations had not yet died away. The fraternizing of clergymen and Dissenting ministers on public platforms, at the meetings of these societies, was comparatively a novelty, and might be expected to lead to results for which we have now long ceased to hope. What life and zeal were to be found in the Establishment were mostly confined to the evangelical clergy. The High-Church, secure in the strength of numbers and position, rather despised Dissenters than warred against them, and regarded earnestness as synonymous with Methodism. Popery was looked on as a decaying and essentially an English superstition. It was not yet the fashion with High Churchmen to speak of the Pope as a Christian bishop. The idea that a great organized movement for Romanizing the Anglican Church would in a few years be not only set on foot, but carried so far toward success as we now see, would have been laughed at as the idlest of chimeras. If such a calamitous turn of affairs could have been foreseen, it might, at least, have been conjectured that the great body of evangelical Churchmen, valuing the pure truth of Christ incomparably above all forms and ordinances and human prescriptions, would either have nobly come forth from a Church which permits many thousands (not to say the majority) of its ministers to teach deadly error; or, at least, would have fraternized as openly as possible with those of their Dissenting brethren who are earnestly diffusing, through the country and through the world, the doctrines which evangelical Churchmen themselves hold to be the only means of salvation, and the articles whereby the Church must stand or fall.

Lamentably have these hopes been falsified. It is a very curious but certain fact, that bodies have a permanent character as truly as individuals. Tradition, custom, and the *esprit de corps* serve in place of personal identity. And if age makes it difficult for an individual to repent, perhaps it makes it impossible for a community. Scotch Episcopacy affords proof enough that even if the Anglican Church should be reduced to a feeble minority in the nation, and not merely be disestablished, but see a rival Church established in its stead, the pride of priestly power and sanctity, and the vigor of sectarian exclusiveness, would be no whit abated. But at least it might have been hoped that the free air of Colonial life would have developed some greater largeness of view and feeling. In those young states where everything speaks not of the past, but of the future, where prescription and convention are constantly being shattered against the hard realities and stern necessities of the present, and where a man's position depends not on his cost or on his connections, but on a strong arm and a clear head,—one might expect that even in religion (the last thing to which common sense is apt to be applied) men would learn to put the substance above the form. It turns out, however, that the character of a Church is no more changed than that of an individual by transportation; and that apostolical succession, and the whole genus of noxious superstitions with which it is allied, flourish, like Scotch thistles, quite as well on Australian as on British soil.

Our readers have not forgotten that amiable prelate "Augustus Adelaide," with his golden dream of church-union among Christians, and his amusing surprise and disconcertment when the practical Governor took the Bishop to be in earnest, and suggested that Rev. Mr. Binney should be forthwith invited to preach in the Episcopal churches. We trust that the interesting letter in our last number has not been overlooked, which records the result of the agitation thus set on foot. At the "Diocesan Synod," held at Adelaide in June last, composed partly of clergy, partly of laymen, the excellent and persevering Governor drove the matter to decisive issue. He showed that out of 248 churches (places of worship) in the colony, but 27 belong to the Church of England, and that out of 37,600 attendants on Divine worship, but 4,500 belong to the Church of England. According to the same tables, the Congregationalists number 30 churches and 3,500 attendants; and the Wesleyans 68 churches and 17,000 attendants. Deducting 18 places of worship, and 2,600 persons for Romanists, Unitarians, and Jews, the remainder of the sum total above-named is composed, as His Excellency observed, of Christians holding substantially the religious doctrines maintained in the Articles of the Church of England. He therefore proposed a string of resolutions, first affirming the principle "That the time has arrived for promoting Christianity and the spread of evangelical truth in South Australia by a closer alliance between the branch of Christ's Church which this Synod represents, and the other Protestant Evangelical communions in this Colony;" and then proposing practical measures for carrying this union into effect. The "long debate" which followed proved that there are not a few—chiefly we may presume among the lay members of the Synod—whose minds are opening to larger and truer views of the real nature of the Christian church, and of the claims of Christian charity and liberty. But bigotry and superstition carried the day. "Churchmen of all sorts" argued that the precious privilege of apostolical succession placed an impassable gulf between their church and other communities; and could not recognize either the orthodoxy of the creed or the validity of the ministry of Dissenting churches; while some affirmed as boldly as any Oxford doctor or Tractarian incumbent of an English parish could do, that Dissenters are living in schism, and, therefore, in sin, and that if souls are saved by Dissenters, "they are saved in a very irregular manner." So the majority, though only a small one, crushed this movement toward charity and liberty in the land, and nailed to the mast the flag of priestly assumption and sectarian bigotry.

Both the movement and its result are full of interest and significance. The eventual triumph of truth, freedom, and Christian unity is certain; and will probably be worked out first in our colonies, before it is accomplished at home. Votes of synods can no more hinder it than they can turn back the tide or retard the seasons. But it is sad to see good and sincere men doing all they can to shut out *their* church from its share in the universal triumph of Christ's church, when the prayer shall at last be fulfilled, "THAT THEY ALL MAY BE ONE."—*Patriot.*

The Zurich Conference.

Amidst these serious complications, it is not improbable that the difficulty will prove insolvable, and the Zurich Conference break up without having come to any agreement with regard to the Duchies. This would necessitate an appeal to the Neutral Powers, who ought to have been consulted in the first instance. The Italians themselves regard this appeal with confidence, relying on the support of the Neutral Powers, and especially of England. They are determined to maintain their freedom and independence at all hazards, and their main hope in so doing is now centered in the moral and diplomatic support of this country. This confidence is well grounded, and the expected support will not be wanting. Here, and here alone, the inherent justice of their claim to self government has been fully recognized and defended, not simply by the Press and the public, but in Parliament by her Majesty's ministers. All foreign interference, from whatever quarter it may come, whether from Austria or France, is equally and on the broad ground of principle deprecated by the English Government. The absolute right of the Italians to act for themselves in this crisis of their history was stated in the clearest and most conclusive language a week ago by the Secretary of State for Foreign Affairs.

After giving a full historical justification of this right, and proving that it had been amply recognized in other cases by the Powers of Europe, Lord John Russell concluded his plea on behalf of Italian freedom and independence in words which cannot be too often quoted at the present moment: "Are the people of Italy, who as I have said have been so moderate and so just in their proceedings, who have committed no outrages, who have taken part in no violence, to be deprived of that right, of that power which has been exercised in Belgium, in Holland, in Sweden, in France, and in Great Britain? I cannot be a party to denying them that right. On the contrary, I believe that if you allow the people of Italy to settle their own concerns—and that is the doctrine which my noble friend and myself have always held in this house, especially during the whole course of the present session—if you allow the people of Italy, whether they have hitherto lived under the rule of the King of Sardinia, or of the Grand Duke of Tuscany, or of the Duke of Modena, under the Pope, or under the King of the Two Sicilies, to settle with their sovereigns on what terms they shall pay their allegiance, there will no longer exist the irritation and discontent which have long prevailed, but they will proceed with peace and order to establish the foundations of good government."

When the Foreign Secretary speaks thus, the Italians may look with confidence for the sympathy and support of the English Government in the noble but unequal struggle for independence in which they are engaged.—*D News.*

The Revival in Wales.—In Wales the revival is represented by a minister laboring there as "manifesting itself among all orthodox Churches—the Established Church, Independents, Baptists, Welsh Calvinistic Methodists, and Wesleyan Methodists—alike. It has produced great unity and brotherly love amongst them. It is wonderful to behold what a spirit of prayer has possessed the Lord's people, more especially the recently converted, and what immediate replies are vouchsafed to their prayers. The prayer-meetings are universal through Wales, and God meets his people."

Gymnastics.—Orders have been given for introducing athletic games and gymnastic exercises in the British army. The idea is derived from the French. The Zouaves are trained gymnasts, and are as agile as so many Ravels. Their exploits in scaling each other's backs, making a ladder of their bodies against a wall. The exercises are promotive of health as well as efficiency in the hour of action.

The Earl of Shaftesbury at Manchester.—On Saturday night, a marble bust of the Earl of Shaftesbury was presented, in the Free Trade Hall, Manchester, to "Emily, wife of the seventh Earl of Shaftesbury, by the operatives of the north of England, as a token of esteem and regard for the persevering and successful efforts of her noble husband in promoting by legislative enactment, a limitation of the hours of labor of children and females and young persons employed in mills and factories." The Earl and Countess with the Hon. Mr. Ashley, were present, and the hall was completely filled with an attentive and interested audience. After the reading of the address by R. W. Stanley, and the presentation of the bust by the female factory operatives, the Count—as briefly as feelingly replied. His Lordship followed at some length, recapitulating the operations of the "Short Time Committee," and congratulating the meeting on the success which had been obtained. He adverted to the "strike" which was now going on in London, and warmly lauded the persons engaged in the movement, which the Earl had assisted, for the self-control they had displayed, and the moderation with which they had carried out their projects. He thought it impossible, from the nature of a strike, that human passions should not be awakened, and illegal measures put in force in consequence; and he urged the operatives, if ever they should have an occasion of difference with their employers, to rely upon the force of public opinion, and the advocacy of a free and honest press. The bust was executed by Noble, and is esteemed a fine work of art.

Anecdote of the New Peer.—When railways were in their infancy, it was supposed that they would injure the estates through which or near which they ran, and Mr. Labouchere's father received compensation of £30,000 for an imaginary detriment to his property of this sort. After his death, his son, finding that there was no injury to the estate from the vicinity of the railway, but to the contrary, refunded the £30,000. For Mr. Labouchere this was no act of virtue. He was as incapable of resisting what he had no claim to in strict honor, as of claiming his nature.

The *Prussian Weekly Journal* of Berlin, a semi-official organ, in an article in reply to the *Dresden Journal* on federal reform, says:

"The German people have almost always been obliged to content themselves with the communication of some isolated resolutions of the Diet, or with the simple enunciation of the votes with which it had been occupied; the text of the propositions and the discussion thereon, were always kept secret. The people see that the federal organization, by its fruit it bears, is insufficient; but the question where the vice was in the structure, for it could not be seen how the machine worked or what spirit the government treated federal questions. Take the evil which must be redressed by the re-establishment of the system of publishing the minutes of the Diet which previously to the 1st of July, 1824. In that year of closure reason the Federal Assembly thought right to prevent the deliberations from being made public, and in so doing it separated itself from the nation."

Alleged Abduction of a Catholic Child.—The Catholics of Dublin have been trying hard to get up a case of infringement of the rights of conscience against the Presbyterians, and as a set-off to the many accusations of abduction of which they have themselves lately been convicted. A girl, named Margaret Magee, had imbibed a liking for the Presbyterian Sunday-school, where, however, her mother insisted that she should not go. The girl put herself under the protection of Dr. Hanna, who had her for a while in his house, and the mother brought an action to recover the control of the child. The question eventually turned upon the girl's age, as the judges ruled that when she was fourteen she would be at liberty to act and judge for herself. The mother said she was between twelve and thirteen; but on the re-hearing of the case on Friday affidavits were produced to prove that she would be fourteen on the 23d of this month. The Chief Justice Lefroy ordered that she should be under the control of the mother till that day, and that she be produced in court.

INSURANCE.

SECURITY
Fire Insurance Company
No. 31 Pine street.
CASH CAPITAL $500,000
CHEAPEST AND SAFEST INSURANCE.
DEALERS RECEIVE
75 PER CT. OF NET PROFITS
When preferred, a Discount from the Premium will be made in lieu of participation in the Profits.
DIRECTORS:
JOSEPH WALKER, EDWARD WOOD,
JOHN HALSEY, WM. DENNISTON,
ROBERT L. CASE, EDMUND W. CORLIES,
WM. H. BUSSEY, HENRY A. HURD,
EDWARD WILLETS, JOSEPH LAWRENCE,
EDWARD MERRITT, SAMUEL C. PATTEN,
HENRY BARROW, D. CROMWELL, Jr.,
EDWARD HAIGHT, GEORGE H. REVOIL,
S. T. VALENTINE, EDWARD CROMWELL,
JOHN R. WILLIS, GEORGE B. GRINNELL,
ROBT. L. MURRAY, THOS. J. OWEN,
WM. ALLEN BUTLER, ANTHONY P. HALSTED,
L. E. WYMAN, SAMUEL D. BABCOCK,
JOHN ALLEN, JONATHAN ODELL,
WILLIAM F. MOTT, ROBERT BOWNE,
RICH. P. BRUFF, THOS. W. BIRDSALL,
JOHN W. MASON, WM. GRAYDON,
ROBERT B. MINTURN, Jr., K. J. DONNELL.
JOSEPH WALKER, Pres't.
R. L. HAYDOCK, Secretary. THOS. W. BIRDSALL, Vice Pres't.

MONTAUK FIRE INS. CO.
OF BROOKLYN. Capital, $150,000.
OFFICES:
No. 7 Court street, Opposite the City Hall, Brooklyn. | No. 60 Wall street, New York.
Continue to insure against loss and damage by Fire on favorable terms.
JOHN J. STUDWELL, President.
EDWIN BEERS, Secretary.

Agency, 62 Wall street.
ÆTNA
INSURANCE COMPANY
OF
HARTFORD.
Incorporated 1819.—Charter Perpetual.
Capital paid in.....$1,000,000 00
Capital and Surplus May 1, 1859....$1,857,693 19
E. G. RIPLEY, President.
THO. A. ALEXANDER, Vice Pres't.
THOS. K. BRACE, Jr., Sec.

NORTH AMERICAN
Fire Insurance Company
OF
HARTFORD.
Capital and Surplus.....$301,698 07
JAS. G. BOLLES, President.
A. F. HASTINGS, Secretary.
JAMES A. ALEXANDER, Agent.

HOME INSURANCE COMPANY OF NEW YORK.—OFFICE REMOVED TO Nos. 113 and 115 BROADWAY.
This Company continues to insure Buildings, Merchandize, Ships in Port and Cargoes, Household Furniture and Private Property generally, against loss or damage by Fire, on favorable terms. Losses equitably adjusted and promptly paid.
Capital Stock (all paid).....$1,000,000
Surplus, over.....200,000
DIRECTORS.
William G. Lambert, George C. Collins, Danford N. Barney, Lucius Hopkins, Thomas Messenger, William H. Mellen, Charles J. Martin, Charles B. Hatch, B. Watson Bull, Homer Morgan, Levi P. Stone,

The Independent,

Weekly Journal, printed on a double sheet of imperial size, and published in the City of New York. It is a religious, moral, and literary newspaper, embracing within its columns a wide range of reading of current interest and intrinsic value, adapted to the taste of cultivated and thoughtful persons, and filling a highly attractive and eminent place in the ranks of American journalism.

Among the attractive features of *The Independent* for the present year, by which its columns will be greatly enriched for general reading, will be special contributions from

HENRY WARD BEECHER,
JOHN G WHITTIER,
MRS HARRIET BEECHER STOWE,
REV DR GEORGE B CHEEVER.

The Editorial Department of the paper will keep pace with all passing occurrences and movements, and will strive to lead, instead of merely to follow, the public opinion of the times.

Every number of *The Independent* will contain a complete weekly history of affairs, both Foreign and Domestic. Secular and Religious together with the latest intelligence from all Religious Denominations—such as Methodist, Baptist, Presbyterian, Congregational, Reformed Dutch, Unitarian, Universalist, Episcopalian, and Roman Catholic.

Among the special departments is a *Commercial and Financial* article prepared with great care every week; an interesting variety of Family Reading, with a column of Stories for Children; a weekly digest of Foreign Miscellany; the latest intelligence in Art, Literature, and Science; Correspondence from all sections of the United States, and from England, France, Germany, Switzerland, Italy, the Holy Land, India, Southern Africa, the Sandwich Islands, and various parts of South America.

The Independent is controlled by no party, either in Church or State, and is free to discuss every public question in the light of the morals of the community and the progress of civilization and Christianity throughout the country.

TERMS—$2 a year (in every case) by mail; $2 50 by carrier—payable always in advance.

Specimen Numbers sent gratis.

Single Copies six cents.

Subscribers. New and Old, will please remit at our risk direct to the Publisher. When paying an Agent, be careful to see his certificate of authority signed "J. R. RICHARDS, Publisher."

ADVERTISEMENTS.—Twenty cents per line, each insertion, with a discount on large bills.

Address PUBLISHER OF THE INDEPENDENT,
No 5 Beekman street, New York.

SPECIAL NOTICES.

ALL PAPERS are forwarded until an explicit order for discontinuance, and payment of all arrearages, is received, as is required by law in such cases.

CASH IN ADVANCE will be required with each name sent.

Price the same to *Clergymen* as to Laymen.

RECEIPTS for money remitted will be sent when requested, either in a letter when a *stamp* is received; otherwise attached to the wrapper of the first or second number of the paper thereafter sent.

POST-OFFICE ADDRESS.—It is *necessary* for Subscribers to write to us on business unless they give the name of their Post-office and STATE.

POSTAGE.—The annual postage on *The Independent*, sent by mail, is 26 cents.

ADVERTISEMENTS.—A limited number will be taken at TWENTY CENTS PER LINE OF NONPAREIL FOR EACH INSERTION, calculated at eight lines to the inch for the space occupied. No less than twelve lines to the inch for this rate. Business Notices or Reading Notices will be charged twenty-five cents a line for each insertion. Items, thirty cents. A liberal discount to those who advertise largely.

ONE YEAR LIST.—We send no free papers except to a few Theological Seminaries.

TO CLERGYMEN.—We will exchange for one year with any pastor, in the city, the receipt of one dollar. With such as have a good circulation we will exchange if they will insert our advertisement two or three times, and notice the same editorially; such an arrangement, however, must be agreed upon beforehand.

NEW BOOKS.

JUST PUBLISHED,
AND FOR SALE AT THE
EPISCOPAL BOOK DEPOSITORY,
1224 CHESTNUT ST., PHILADELPHIA:

JESUS ONLY!

From the London Edition, with an introduction by the Rev. C. D. Cleveland.

This precious little book is not denominational in its teachings, but calculated to lead the awakened soul to "Jesus only." 18mo, cloth, 25 cents.

Also a new edition of "THE PATHWAY OF SAFETY; or, COUNSEL TO THE AWAKENED." By A. OXENDEN. Price 25 cents.

A copy of the above will be sent, free of postage, on receipt of the price of the books.

Please address all orders to the
EPISCOPAL BOOK DEPOSITORY,
Philadelphia.
561-563*

JUST PUBLISHED,
A VALUABLE HISTORICAL WORK,
ENTITLED,
THE HISTORY OF THE REFORMATION IN SWEDEN.
BY L. A. ANJOU,
Counselor to the King of Sweden.
Translated from the Swedish, by HENRY M. MASON, D.D.
1 vol., large 12mo, cloth, 650 pages, price $1 25.
Sent by mail, prepaid, on receipt of $1 25.
PUDNEY & RUSSELL, Publishers,
79 John street, New York.
559-562

RARE
LONDON BOOKS.

THE SUBSCRIBER HAS LATELY RECEIVED from Europe a very large assortment of
RARE AND VALUABLE BOOKS,
In all Languages and every Department of Literature,
suitable for gentlemen's private libraries, and offers them for sale at VERY LOW PRICES FOR CASH. Catalogues of the same are published from time to time, with the lowest cash prices annexed, and which will be forwarded to any address gratis, on application to the subscriber,
T. W. REEVE, importer of London Books,
560-562Lf No. 138 FULTON STREET, NEW YORK CITY.

TEACHERS AND LITERARY INSTITUTIONS
Will receive, gratis and prepaid, on application, our
DESCRIPTIVE CATALOGUE
OF THE
AMERICAN EDUCATIONAL SERIES,
including the most approved and late initial and higher Books in Spelling, Arithmetic, Mathematics, History, Geography, Writing, Music, Language, Chemistry, Philosophy, Botany, Geology, etc, making over 100 volumes of choice progressive
SCHOOL AND COLLEGE TEXT-BOOKS.
THE EDUCATIONAL NEWS (quarterly) sent free to Teachers. No. 4 just issued.
Specimen copies of BOOKS TO TEACHERS, and first supplies for Classes, on very liberal terms
TEACHERS' FREE READING-ROOM, with American and European Educational Journals, etc., open during business hours.
IVISON & PHINNEY,
531-562 Nos. 48 and 50 Walker street New York.

The Family Treasury
OF
SUNDAY READING.

EDITED BY REV. ANDREW CAMERON,
Formerly editor of *The Christian Treasury.*

PART 2d

of this attractive Magazine is now ready. It is full of the most delightful Sunday Reading, and is

The only Religious Magazine in the Country
suitable for all denominations, everything Sectarian being, we think, carefully excluded from its pages.

SUBSCRIPTION, TWO DOLLARS PER YEAR,
which will be received by any Bookseller or News-agent, or may be remitted to the Publishers,
THOS. NELSON & SONS,
131 Nassau street, N. Y.
Also at London and Edinburgh.
Specimen Numbers will be sent on receipt of 25 cents.
557-569

THE NEW YORK WEEKLY SUN IS SENT TO subscribers at the following very
LOW RATES—PAYABLE IN ADVANCE:

One copy,	3 months,	$0 25	3 copies	1 year,	$2 00
"	6 months,	0 50	8 "	"	5 00
"	1 year,	75	13 "	"	8 00
"	16 months,	1 00	25 "	"	15 00

The postage within the state is only 10 cents a year—out of the state 26 cents a year. ☞ No traveling agents are employed. Specimen copies sent gratis.
All letters should be post-paid and directed to
MOSES S. BEACH, Sun Office, N. Y.
548-564

BROOKLYN DAILY TRANSCRIPT.

JAMES E. WHARTON, Publisher,
197 ATLANTIC STREET.

THIS IS THE LARGEST AND MOST PERfectly printed sheet in Brooklyn. A true Brooklyn paper, and has now a larger circulation in families than any other paper in the city, and is therefore the best medium for advertising. Many of the best writers in the city are its correspondents. Direct
BROOKLYN DAILY TRANSCRIPT,
558-563 197 Atlantic street.

"GET THE BEST"
WEBSTER UNABRIDGED
PICTORIAL EDITION!
560-3teow

Richardson's New Method
FOR THE
Piano-Forte
IS
A DECIDED SUCCESS!
AND IS RAPIDLY BECOMING
The Standard Work of Piano Instruction.
ITS SUPERIORITY AND GENUINE MERIT.
An Examination will convince any one of

Two Editions are published, one adopting American, the other Foreign Fingering. When the work is ordered, if no preference is designated, the edition with American Fingering will be sent. Price $3, on receipt of which it will be forwarded by mail, postpaid.

Published by
OLIVER DITSON & CO.,
562-564 Boston.

ORIOLA:
A NEW AND COMPLETE
HYMN AND TUNE BOOK
FOR
SABBATH-SCHOOLS.
BY
WILLIAM B. BRADBURY,
Author of "*The Shawm.*" "*Jubilee,*" "*Singing Bird,*" "*Sabbath-School Choir.*"

256 pages, 16mo, price 37½ cents.

This fresh, choice, and admirable collection has been long desired and anxiously waited for. The first edition from the press is

12,000 COPIES,

and is nearly all sold. The publishers have every reason to anticipate that the work will be popular beyond precedent.

ORIOLA

contains nearly 200 Tunes, over *fifty* of which were NEVER BEFORE PUBLISHED, and which have been COMPOSED EXPRESSLY FOR SABBATH SCHOOLS. An examination will show the new tunes to be fresh and attractive melodies, well adapted to children's abilities, while the harmonies will be found natural and easy; besides these, the book contains most of the popular Sabbath-School melodies of the present day, and between

300 AND 400 HYMNS

of the very choicest kind.

These children's songs are such as they can understand, appreciate and enjoy, such as they will love to sing, both in the Sabbath-School and at home.

This work contains one-third more matter for the money than any of the author's books at a similar price.

A copy will be sent by mail for examination for twelve letter stamps.

IVISON & PHINNEY, Publishers,
48 & 50 Walker street, N.Y.

Boston: BROWN, TAGGARD & CHASE;—Philadelphia: E. H. BUTLER & Co.;—Pittsburg: JOHN H. MELLOR;—Cleveland: J. S. CORE & Co.;—Cincinnati: MOORE, WILSTACH, KEYS & Co., and by Booksellers generally. 558-3teow

PLYMOUTH COLLECTION
OF
HYMNS AND TUNES.

THE VERY BEST BOOK FOR CONGREGATIONAL SINGING.

THE TWENTY-THIRD EDITION
just published by
A. S. BARNES & BURR,
51 and 53 John st., New York.

Notwithstanding several new Hymn and Tune Books have been issued since the publication of the "Plymouth Collection," there are NONE that are superior to this excellent work, for the purposes for which it is designed.

This unrivaled work is not only introduced into a large number of CONGREGATIONAL CHURCHES, but is adopted by *Presbyterian, Baptist,* and *Methodist churches,* among which are the following within a very few weeks:

First Presbyterian church, Buffalo. (Rev. Dr. Hickok.)
First Baptist church, Newark, N. J. (Rev. Dr. Fish.)
South Baptist church, Newark, N. J. (Rev. R. M. Levy.)
Methodist Congregational church. (Rev. Mr. Baker.)

NUMEROUS OTHER CHURCHES are introducing and turning their attention to this book, which, if adopted, will not fail to suit in all respects.

Pastors and Committees will please examine critically.

The following are a few letters recently received from clergymen who have not only examined the work, but have introduced it into their churches:

From Rev. Dr Kitchell, Detroit.

We have recently, after much deliberation, adopted the Plymouth Collection in our church. We liked it well to begin with, and we find ourselves loving it more and more. It has given us much help and hopefulness in our congregational singing.

A. D. KITCHELL,
Pastor 1st Cong. church, Detroit.

From Rev. Dr. Fish, pastor of First Baptist church, Newark, N. J.

Speaking of the Baptist edition of Plymouth Collection, he says:

I regard it as incomparably the best collection of Hymns and Tunes now extant.

A special excellence of this collection, in comparison with other collections, is this: that it has in it, to a large extent, those hymns and tunes which are the free and unrestrained expression of the quickened and glowing heart. These outgushings will not always bear the test of rigid criticism; but they are possessed of those "beloved faults" which the people will not let die. This very feature will do much to bring about the desirable transfer of the warm devotions of the Prayer Room into the Sanctuary service.

Another excellence of this collection is, the *repetition* of old and familiar tunes; and still another, the very *full* selection of *revival* melodies. Rejoicing in the present increasing interest in Congregational Singing, and desirous of promoting and giving a right direction to that interest, I take great pleasure in thus commending this collection. Most truly yours, etc.

HENRY C. FISH,
Pastor 1st Baptist church, Newark, N. J.

I have given much time and attention to the examination of this book, and can most cordially and fully concur in the commendation of Rev Dr. Fish. I feel quite sure that no work of the kind can equal it in adaptation to the worship of Almighty God. The fullness of its contents, the devotional character of its hymns, and the excellence of its tunes, with the style and arrangement of the churches, and will command the admiration of all who take the pains to examine it.

Yours truly, EDGAR M. LEVY,
Pastor of the South Baptist church, Newark, N. J.

GRAND HAVEN, Mich., May 19, 1859.

MESSRS. A. S. BARNES & BURR:

GENTLEMEN:—My church has been using the Plymouth Collection of hymns for one year past, and we prefer it on the whole to any other published, and we are especially pleased that, rejecting the poetical interpolations of most of our compilers, the excellent author has given us the privilege of praising God in the identical words which our youthful ears have been accustomed to, and which our memories have treasured up.

The Grand River Association, to which our church belongs, some six months ago appointed a committee, of which I was chairman, to examine into the subject of hymnology, with a view of recommending to the churches of that association a hymn-book for their use. We examined quite a variety, and among them the Sabbath Hymn-Book, which has many excellences. But we brought in a unanimous report recommending the Plymouth Collection, which has been accordingly adopted as the book of our association.

J. ANDERSON,
Congregational minister, Grand Haven.

1?2 6teow

COMPLETED AT LAST.

THE BOOK OF THE FIRST
American Chess Congress:

CONTAINING THE PROCEEDINGS OF THAT CELEBRATED ASSEMBLAGE, HELD IN NEW YORK, IN THE YEAR 1857. WITH THE PAPERS READ IN ITS SESSIONS, THE GAMES PLAYED IN THE GRAND TOURNAMENT, AND THE STRATAGEMS ENTERED IN THE PROBLEM TOURNAY. TOGETHER WITH SKETCHES OF THE HISTORY OF CHESS IN THE OLD AND NEW WORLDS.

BY
DANIEL WILLARD FISKE, M.A.,
Official Secretary of the Congress, Editor of *The Chess Monthly,* etc.

Adorned with a magnificent unpublished stratagem by Mr. EUGENE B. COOK, in sixty-eight moves, engraved and printed in colors.

One large 12mo volume, 563 pp. Muslin, elegant, price $1 50.

Letter from Paul Morphy.

MESSRS. RUDD & CARLETON:

I have perused the sheets of Mr. Fiske's "BOOK OF THE FIRST AMERICAN CHESS CONGRESS," and I regard it as the most original and entertaining contribution made for many years to the literature of Chess. The portions of the work relating to the history of the game, are especially interesting and valuable.

PAUL MORPHY.
New York, Aug. 11, 1859.

ANNOUNCEMENT.

The Publishers of the above valuable and long-looked for book, have again and again regretted the unavoidable delay which has occurred in its publication. "The work has gradually grown upon my hands," says the author in his preface, "until its size as originally contemplated has been more than doubled." The volume is now ready, and will be sent by mail, postage paid, *on receipt of the price by the publishers.*

ALSO NOW READY,
THE LIFE AND TRAVELS
OF
Alexander von Humboldt:
With an Introduction from the pen of
BAYARD TAYLOR, ESQ.

With a new steel portrait, engraved expressly for this work, from an original photograph in the possession of Mr. Bayard Taylor. One large 12mo. volume, 496 pages, muslin, price $1 25.

A new and popular Life of this distinguished Traveler and Author. From original and authentic sources, comprising his Life, Travels, and Scientific labors, together with sketches of his teachers and co-laborers. An agreeable, entertaining volume.

Either of these books will be sent by mail, *postage free,* to any part of the United States, on receipt of the price, by
RUDD & CARLETON, PUBLISHERS AND BOOKSELLERS,
561-562 130 Grand street, near Broadway, N. Y.

MODERN PHILOLOGY:
ITS DISCOVERIES, HISTORY, AND INFLUENCE.
WITH MAPS, TABULAR VIEWS, AND AN INDEX.
By BENJ. W. DWIGHT.
Price.....$1 75.
Just published by
A. S. BARNES & BURR,
51 and 53 John street, New York.
In press, *Higher Christian Education,* by B. W. Dwight.
561-562

THE BEST BOOK
FOR
Singing Schools and Music Classes:
THE
AMERICAN CHOIR.
BY
A. N. JOHNSON.

Containing Johnson's Physiological System for conducting Choirs and Classes—the most perfect system of its kind in use, and universally approved wherever it has been introduced. It is divided into four parts.

Part First Teaching
THE ART OF READING MUSIC
In the plainest, most pleasing, and attractive manner.

Part Second,
THE ART OF SINGING,
Giving, in full detail, the management of the vocal organs necessary to produce pure intonation and a distinct articulation.

Part Third,
THE ART OF SINGING EFFECTIVELY,
Teaching that the mere mechanical exercise of sounding notes in proper pitch and tune is not singing, but that there are certain qualities of voice adapted to the different emotions, which qualities must be understood and used to render singing effective, or even agreeable.

Part Fourth.
THE ART OF SINGING IN CHORUS,
Showing the only possible way in which a Choir or large body of singers can combine their united voices so as to produce the true choral effect.

THE MUSIC—
For the most part the contributions of a young composer of acknowleged merit and promise is exceedingly popular and pleasing. The following short extracts from a few of many commendations from Teachers in different parts of the country, will show how the work is received. Writes one:

"We like it better than any other book of the kind."

Another:

"We sing from nothing else now; the tunes are all good."

Another:

"It is a pleasant and agreeable task to teach now. Every one of my scholars is as well pleased with it as I am."

Another:

"I advise every Teacher to test this system—I am sure they will never abandon it."

For prices to Teachers and the Trade, address
ABBEY & ABBOTT,
PUBLISHERS, 119 Nassau street, N. Y.

N. B.—Single copies, for examination, sent by mail, post-paid, on receipt of 63 cents. 562Pet

AN EXQUISITE LITTLE STORY.

On Saturday, Sept. 3d,
TICKNOR & FIELDS
WILL PUBLISH,
In a neat pamphlet, with engraved vignette, price 15 cents,
RAB AND HIS FRIENDS.
By JOHN BROWN, M.D.,
Fellow and Librarian of the Royal College of Physicians, Edinburgh.

This story was originally printed in "*Horæ Subsecivæ,*" but its beauty and interest were such that it was demanded as a separate publication. Several thousand of the London edition have been sold in a very short time, and the American Publishers introduce it to the public with every confidence in its success.

☞ Copies mailed on receipt of price. 562

TO PARENTS AND TEACHERS.
CHRISTIAN SCHOOL-BOOKS
For the use of Evangelical Christians of all Denominations, designed to unite Christianity with Education, and to cultivate the heart as well as the head—their entire contents being in accordance with Scripture truth.

JUST PUBLISHED:
CHRISTIAN A B C BOOK. Printed in Colors. Illustrated. Price 15 cents.
NO. 1 PRIMER, with Seventy Illustrations, with or without a Catechism at the end. Price 15 cents.
NO. 2 FIRST READER. Illustrated. Price 25 cents.
NO. 3 SECOND READER. Illustrated. Price 50 cents.

IN PRESS:
NO. 4 THIRD READER. To be followed by
NO. 5 HIGH CLASS READER. Poetry, Prose, and Speaker.

TO BE FOLLOWED BY
HISTORY OF THE WORLD, on Christian Principles.

Published and for sale by the Board of Publication of Ref. Prot. Dutch Church. A liberal discount made to Schools, Teachers, and Booksellers.

Specimen copies sent prepaid by mail on receipt of the price in postage stamps. Address
WILLIAM FERRIS, Agent.
61 Franklin st., New York.

RECOMMENDATIONS.

From the General Synod of the Ref. Prot. Dutch Church.

"*Resolved,* That all the schools of the Church, parochial and Sabbath, be earnestly recommended to adopt this series of books as a part of their course of instruction."

Extract from the Report of the Committee of the Board of Education of the Ref. Prot. Dutch Church.

"Such instructions as are here imparted must aid largely in storing the youthful mind with sound wisdom and practical knowledge, while they happily cultivate the heart and elevate the moral powers of the young. Should the Nos. 4 and 5 now in course of preparation, and designed for yet higher grades of instruction, equal those we have examined, the Board of Publication of the Reformed Dutch Church will have accomplished a good and a great work in thus giving to our various schools and to families a series of School-Books which will impart *mental, moral,* and *Christian* instruction. They will thus aid in restoring vital Christianity to its former place in our schools. We cordially and earnestly commend these volumes as manuals of instruction, and trust our parochial, Sabbath, and other schools will be induced at an early day diligently and successfully to use them."

562tf

Bullions' Analytical
ENGLISH GRAMMAR

Has been for some years the text book of the public and many private schools of

BOSTON AND OTHER CITIES OF MASS.,

and has been adopted as the text-book of the Union and Graded Schools of Vermont for five years from January, 1859.

BULLIONS' SERIES OF GRAMMARS

(on a uniform plan) have recently been adopted by the Boards of Education for the Public Schools of

NEW YORK,	BROOKLYN,
TROY,	SCHENECTADY,
UTICA,	ROCHESTER,
and NEWARK, N. J.	

The ENGLISH, LATIN, and GREEK GRAMMARS, READERS, etc., of this series are preferred text-books in prominent schools and colleges throughout the United States and Canada.

As text-books on the science of languages, and as strong and neatly made school books,

BULLIONS' GRAMMARS, etc., ARE UNEQUALED.

PRATT, OAKLEY & CO.,
Publishers,
No. 21 MURRAY ST., NEW YORK.

P. O & Co publish—
HOOKER'S PHYSIOLOGIES—for Schools.
BROCKLESBY'S ASTRONOMIES.
COMSTOCK'S NATURAL PHILOSOPHY, CHYMISTRY, BOTANY, GEOLOGY.
DODD'S MATHEMATICAL TEXT-BOOKS.
STUDENTS' SERIES OF READING BOOKS.
OLNEY'S REVISED GEOGRAPHY and ATLAS.
PALMER'S SCHOOL BOOK KEEPING.
WEISSNER'S GERMAN GRAMMARS.
BENEDICT'S ALGEBRA, and First Book in do.

ALSO IN PRESS.
A COMPLETE WORK ON ALGEBRA—550 pages.
By PROF. THEO. STRONG, LL.D., of Rutgers College, N. J.
A descriptive catalogue furnished gratis. 562-564Lf

JUST PUBLISHED.
A New and Valuable Collection of Church Music, entitled
The Choral Harmony.
By B. F. BAKER and W. O. PERKINS.

In the preparation of this work, the Editors have had three objects constantly in view: first, to present music of a high order, appropriate to the worship of all Christian denominations; secondly, to combine simplicity with true musical effect; and thirdly, to select music that will harmonize with the sentiment of the various hymns now in common use.

The introductory portion of this work contains a full and carefully prepared treatise on the elementary principles of music, together with pleasing, appropriate, and progressive Exercises for Classes and Schools. The collection of HYMN TUNES comprises a judicious choice of the old and favorite pieces, together with original compositions of great variety, freshness, and beauty. The Anthems, Motets, and Sentences are designed to supply fully the varied wants of choirs.

The variety of music is greater in this work than in any similar one known to the Editors; by which is meant the *real* variety, not the mere number of tunes, but the diversity of *style*—the different emotions expressed by the music, from the jubilant *Allegro*, the deep *Maestoso* of the Choral, to the soothing *Cantabile* and the tender *Andante*.

In the department of Anthems, hymns for various occasions, and short pieces for voluntaries before and after service,

"THE CHORAL HARMONY,"

it is believed will be eminently useful and practical, and present features of unusual interest.

Those tunes to which the author's name is not given, with the exception of the old familiar tunes, are compositions or arrangements by the senior editor, whose long and successful experience is a guarantee that nothing will be wanting in the present work.

On the receipt of fifty cents in postage stamps, the Publishers will send a copy of the Choral Harmony for examination to any address in the United States, post-paid.

PHILLIPS, SAMPSON & CO., Publishers,
562-563 13 Winter street, Boston.

ENGLISH, FRENCH, AND GERMAN
BOOKS, PERIODICALS, &c.,
imported to order—by the single copy or in quantity—for the public and trade.

Orders forwarded per steamers as often as once a week, and all commissions promptly attended to by
JOHN WILEY,
56 Walker street.

*** Catalogues furnished gratis or mailed on receipt of postage stamps. 544-13teow

EDUCATION.

MRS. WILLIAMS',
FRENCH AND ENGLISH
BOARDING AND DAY-SCHOOL,
No. 26 WEST 30th ST., (NEAR 5TH AVENUE,)
Will reopen Wednesday, Sept. 14th

The course of instruction comprises all the branches requisite for a thorough education. Accomplished teachers give instruction in every department. A special course of History, Literature, Languages, and Music for advanced pupils, three times a week.

An omnibus provided for day pupils who reside at a distance. Circulars may be obtained at Roe Lockwood & Son's, 471 Broadway. References: Hon. W. Irving, Rev. Francis Vinton, D.D.; and Walden Pell, Sanford Cobb, Junor Corning, Jr., Charles Cochran, George D. Morgan, Charles Congdon, E. Whitehouse, Wm. M. Gawtry, L. B. Brown. 562-565

HARTFORD FEMALE SEMINARY WILL reopen on Wednesday, Sept. 7th. For particulars address the Principal, Miss N. D. BANNEY, Hartford, Ct. 562-563*

THE GUILFORD INSTITUTE WILL OPEN its Fall Session on the 12th of Sept., under the charge of AUGUSTINE HART, A.M., a graduate of Yale College, and an able, thorough, and experienced teacher. This School is confidently recommended to the public as having a rare combination of intrinsic and collateral excellences, that cannot fail to render it very attractive to those who are seeking a healthful, pleasant, safe, and profitable place of study for their sons or daughters. Circulars sent on application to the Principal or Trustees of the Institute.

Guilford, Ct., Aug. 27th. 562-564*

PACKER COLLEGIATE INSTITUTE,
BROOKLYN HIGHTS.
The next term will commence on Wednesday, the 14th of September. The object of this Institution is to furnish to ladies the same advantages for a complete and thorough education that are enjoyed by the other sex in our best colleges.

During the last year valuable additions have been made to the Library and the Chemical and Philosophical Apparatus. The Observatory is furnished with an excellent achromatic telescope, equatorially mounted, and provided with micrometer, clock-work, etc., equal to those in our best Observatories.

The importance of a correct and thorough knowledge of the French language has induced the Trustees to make ample provision for this branch of instruction, as well for the whole school as for the young ladies in Prof. Eaton's family. The same teachers in Vocal and Instrumental Music and Drawing are retained.

Application for admission may be made to the Principal, A. CUTTENDEN, Esq., to PROF. EATON, or any of the Trustees. 562tf

YOUNG LADIES' SEMINARY, STAMFORD, Ct.—The Fall Term of this Institution commences Sept 14th. For Board and Tuition in English branches and Latin, $245 per year. Professors of highest standing from New York city are employed in teaching Music, the Modern Languages, Painting, and the Natural Sciences. For circulars apply to the Principal, Stamford, Aug. 24, 1859. [561-562*] MISS AIKEN.

GOLDEN HILL SEMINARY FOR YOUNG Ladies, Bridgeport, Ct. The Fall Term will commence the 1st Wednesday in September. For Circulars address the Principal, Miss EMILY NELSON.
559-564*

THE MISSES ROHR'S FRENCH AND ENGLISH Boarding and Day School, No. 33 West Thirty-third street, near Fifth avenue. Private classes for ladies in German, French, English, and Italian. 533-564Lf

UNION HALL,
FEMALE DEPARTMENT,
JAMAICA, L. I.

MISS HELEN M. G. STEVENS.....Principal.
MISS ANNIE M. VAN ZANDT.....Associate.

The Forty-first year of this popular Institution, so long and favorably known as MISS ADRIAN'S Seminary for "Young Ladies," opens on the 19th of September.

Thorough and Accomplished Teachers are employed in each Department, and the method of Instruction adopted by MISS STEVENS is the result of much successful experience.

Circulars with full information as to terms, etc., may be had upon application, personally or by letter, at the Seminary, or at the following

TRUSTEES.

N. SHELTON, M.D., President of the Board of Trustees.
Hon. JOHN A. KING.....Jamaica, L. I.
WM. BETTS, LL.D.....52 Wall street, N. Y.
J. D. F. OGDEN, Esq.....34 William street, N. Y.
GEO. H. KISSAM, M.D.....Jamaica, L. I.
Rev. G. H. SAYARS.....
Rev. WM. L. JOHNSON, D.D.....
Rev. P. D. GARST.....
Rev. J. R. ALLIGER.....
WM. J. CODWELL, Esq.....
RICHARD BRUSH, Esq.....
JAMES RIDER, Esq.....
JAMES HERRIMAN, Esq.....
LAURENS REEVE, Esq.....

And also of
Dr. R. P. STEVENS.....11 Wall street, N. Y.
J. F. HAGDEN, Esq.....735 Broadway, "
RANDOLPH'S.....683 " "
SHEPARD'S.....397 " "
561tf

WILTON ACADEMY, FAIRFIELD CO., CT.—The Fall and Winter Term of this Institution will open Monday, Sept. 5th [561 562*] E. OLMSTEAD, Principal.

THE BROOKLYN COLLEGIATE AND POLYTECHNIC INSTITUTE (in Livingston St., between Court and Boerum sts.)

The fall term will commence on Monday, the 12th of September next.

The Trustees claim for this Institution that it possesses unusual advantages for the training of boys of ten years old and upwards. Its faculty consists of gentlemen possessing superior abilities in their profession, and is aided by a numerous corps of competent instructors.

The edifice has been erected at a large cost, and every care taken to secure the best arrangement for the comfort and health of the pupils.

A gymnasium has been added during the summer vacation. Those having boys to be educated are requested to examine the catalogue of this Institution, published annually, and giving full particulars as to its course of instruction and terms.

It may be found at the institute, or at W. H. BABCOCK'S, 246 Fulton street, or by application to either of the undernamed Trustees:

Isaac H. Frothingham, President of the Board, (at the Nassau Bank, Brooklyn,)

C. R. Marvin,	James How,	L. B. Wyman,
J. T. Martin,	A. M. White,	S. B. Chittenden,
A. S. Barnes,	H. R. Worthington,	J. E. Southworth,
J. T. S. Stranahan,	M. G. Harrington,	D. S. Landon,
Geo. A. Jarvis,	A. B. Baylis,	C. S. Baylis,
	Josiah O. Low.	560-563

BROOKLYN HIGHTS SEMINARY.—THIS INstitution will reopen on the 12th of September next. A limited number of young ladies will be received into the family of the Principal. For Circulars apply to
A. GRAY, Principal.
86 Montague place, Brooklyn, July 1, 1859. 553-564

MAPLEWOOD YOUNG LADIES' INSTITUTE, Pittsfield, Mass., six hours from New York, will commence its thirty-seventh semi-annual session Oct 6, 1859, with experienced Professors, large Cabinets, spacious Gymnasium, and location of unsurpassed beauty and salubrity. It offers rare educational advantages. For circulars address the Principals, Rev. G. V. SPEAR and Rev. J. R. BOYD. 560-565

THE
Van Norman Institute,

An English and French Boarding and Day School for Young Ladies, Nos. 3 and 5 West Thirty-eighth street, Murray Hill, two doors from Fifth avenue. New York, will reopen on the 14th September next. The Institution—occupying two large buildings, planned expressly for its use, and warmed by hot water, with a pure, summer-like air—is in the highest and most beautiful part of the city.

Special attention is given to health and physical training, for which an entire story is set apart. Boarding pupils have constant care, as members of the Principal's family. Friends to spoken. Great attention is given to the study of Language, especially of the English.

The Principal is assisted by highly accomplished lady Teachers. The best Masters are employed for French, German, Italian, Piano, Harp, etc.

Avoiding strife and show, the Institute employs only high moral incentives. The chief aim is the forming of elevated womanly character, under liberal, but earnest Christian influences.

The spirit and practical life of the School may be learned from its Prospectus, to which attention is earnestly invited. For full information, references, etc., apply for Prospectus to
REV. D. C. VAN NORMAN, LL.D.,
558-565 Principal.

FLUSHING INSTITUTE, FLUSHING, L. I.—The Fall Session of this Boarding-School for Boys will begin Wednesday, Sept. 7th. For circulars address the Principal, 558-562* E. A. FAIRCHILD.

PROTESTANT FRENCH INSTITUTE FOR YOUNG GENTLEMEN,
NO. 46 EAST TWENTY-FOURTH STREET,
(Near Madison Park,) New York.

Boarding and Day School, CLASSICAL and COMMERCIAL. This institution will be reopened on the 15th SEPTEMBER.

It presents a thorough course of instruction in all its branches, including the Spanish and German languages. The French is the language of the school. Comfortable arrangements for a limited number of pupils. Prospectus with testimonials, the names of my pupils and of their parents during the past four years, etc., to be had. Prof. ELIE CHARLIER, Director.

REFERENCES:
Paris—Rev. Dr. F. Monod.
Geneva—Rev. Dr. Merle d'Aubigné.
Washington—Hon. Lewis Cass, Secretary of State.
Boston—Prof. L. Agassiz.
Princeton—Prof. A. Guyot.
New York—C. King, President Columbia College
" Rev. Dr. T. Ferris, Chancellor of the N. Y. University.
" Rev. Dr. S. H. Tyng.
" Rev. Dr. F. Hawks. 557-566

GREENLEAF FEMALE INSTITUTE, on Brooklyn Hights, 166 Pierrepont st., cor. of Clinton,
ALFRED GREENLEAF, A.M., } Principals.
EDWARD E. BRADBURY, A.M., }

This first-class Institution will reopen Sept. 12th, with rare facilities for the thorough and accomplished education of young ladies.

For circulars, etc., apply personally or by letter, as above. 557-562*

BOARDING AND DAY SCHOOL FOR YOUNG Ladies.
The Autumn Term of Miss Brace's School will open Sept. 14, 1859, at 55 Elm street, New Haven, Ct. 556-563*

MISS HAINES
RESPECTFULLY INFORMS HER FRIENDS and the public that her school,
No. 10 Gramercy Park,
EAST TWENTIETH STREET,
Will commence on Tuesday, September 20th. A punctual attendance of her pupils is requested.

Those who have confided their daughters to Miss Haines in past years, may be assured of her continued desire and, as she trusts, increased ability to impart to her pupils a substantial, useful, and accomplished education. She has the aid of teachers of acknowledged talent, and it will be their united aim to contribute, as much as possible, to the personal happiness, as well as moral and intellectual improvement of those committed to their care. 560-561Fet

FRENCH PROTESTANT BOARDING AND Day-school for Young Ladies, No. 32 West Eighteenth st. Mrs. Leverett will reopen her school for the coming year on Wednesday, September 14th. A punctual attendance of the pupils is particularly requested. Mrs. Leverett offers to pupils every advantage for a thorough and systematic course of English education. Every facility, under the instruction of Native Teachers, is afforded for the acquisition of the French language, and its correct use in conversation.

Special attention will be given to young children when received as members of the family.

Applications may be made to Mrs. L., personally or by letter, at the above address. 559-571*

THE RENSSELAER POLYTECHNIC INSTITUTE.

THIS SCHOOL OF SCIENCE, LOCATED AT Troy, N. Y., founded thirty-five years ago by the late Prof. Amos Eaton and the late Hon. S. Van Rensselaer, for the purpose of teaching the application of Mathematics to Civil Engineering, and the Natural Sciences to Agriculture and the Arts, has been in useful and active operation ever since.

Some recent changes in the organization of the Faculty have been adopted, and several important additions have been made to the apparatus, both of which the Trustees believe will be satisfactory to the public, and afford the students greater facilities for practical education in the above branches, than have been heretofore enjoyed in the Institute.

The next session, being the first for the scholastic year of 1859 and 1860, will commence on the 14th day of September inst.

Particulars with reference to the course of study, expenses, etc., can be obtained by addressing Rev Dr N S S. BEMAN, or Prof C BROWNE, Troy.

N. S. S. BEMAN, Pres't and Director.
Troy, Sept 1, 1859. 562-564H

METHODIST ACADEMY AND GYMNAsium, Nos 93 and 95 Sixth avenue, near Eighth street, a Boarding and Day school for males and females, commences its Eighteenth year on September 7th. The Gymnasium is under the personal care of Mr Sedgwick. Messrs S S Hartwell and H. D Catlin, graduates of Yale College, Principals of the Academic Department. Circulars may be had at Carter's, 230 Broadway, Austin & Smith's, 3 Park Row, and at Griffen's, 134 Sixth Avenue. Application may be made daily at the Institution. 562*

DUTCHESS COUNTY ACADEMY, POUGHkeepsie, N. Y., under the management of William M'George, will commence the Fall Term on Thursday, the 1st Sept. next. $160 a year or $40 a quarter of 11 weeks, and payable in advance, is the charge for Board and for Tuition in the regular courses preparatory for business or college. Boarding includes washing and mending, bed and bedding, light, fuel, and room furniture. For full particulars, write to the Principal for a circular or call at this office, No. 5 Beekman street. References—Livingston Miller (lawyer), corner of John and Broadway; Robert Benner, (Lawyer,) 75 Nassau; Isaac Ferris, (Rev.,) Chan. New York University; G. B. Cheever (Rev.,) h. 21 E. 15th street; Solomon Jenner (Teacher,) h. 75 Henry street; Thomas De Witt, (Rev.) h. 116 Ninth street. 160-563*

ROCKLAND FEMALE INSTITUTE, AT NYack, on the Hudson.—The next Academic Year of this Institution for the thorough education of young ladies will commence on the 8th of September.

For further particulars, send for Annual Catalogue and Circular, or address L. D. & E. F. MANSFIELD,
556-562*Lf Principals.

MUSIC, PIANOS, ETC.

Raven, Bacon & Co,
(Successors to BACON & RAVEN)
PIANO FORTE MANUF

Commercial and Financial.

New York is her Glory.

AT a recent musical concert, in a large town in the western part of this state, the well-known song was sung—

"There's a good time coming,"

after which, a plain man arose in the audience, and asked, "Please, mister, will you *fix the date?*" The singer, not finding the date set down as part of the programme, was unable to give it as part of the entertainment.

But, for our own part, we are happy to announce that, though we might not attempt to sing the song, we are certainly able to "fix the date." For, the Good Time Coming—of which we have long heard so much, and seen so little—for which we have so long hoped, and so often despaired—with which we have so long been promised, and so many times disappointed—the Good Time which has been as long on its way as if it walked orly on crutches, and would be for ever limping—is at last no longer "coming," but has now *come*. It is no longer to be waited for, but is now *here*. It belongs no more only to the future; its date is *to-day*.

Now, if any one asks, "What is going on to-day?" we reply, that almost everything is going on, and going on smoothly; and this is the sign that the good time has come.

The great significant fact is, that *more business is now being done in New York than ever before*. A ten-minutes' walk in any of our principal business-thoroughfares will give abundant evidence of this. More carts are rattling over the streets, and more boxes piled on the sidewalks; more steamboats and railway-trains are going out and coming in, and with greater freights; more activity is seen along the wharves, and more perspiration rolls down the faces of the stevedores, even in this comfortable weather; more fresh goods are displayed in shop-windows, and more customers are seen in the stores; more clerks are employed, and at better work than sitting idle, or dangling their legs over counters and boxes; more red flags are hanging out, as symbols of how things are "going," while more buyers are crowding the auction-rooms; more visitors are at the hotels, the whole being crowded, from the new "Fifth Avenue" on the north to the new "Park" Hotel on the south, and, we might add, perhaps more are now sleeping on the floors than sometimes sleep in the beds; more inquiry is made for almost every article of merchandise; more ease is felt in the money market; more personal activity is witnessed among the merchants themselves, who come early and stay late at their stores—unlike Charles Lamb, who made up for coming late by going early; and, generally, more evidence of prosperous times now exists in this city than we have witnessed not only since the Crisis, but for years before it.

In addition to this, good news is coming in from all parts of the country, with perhaps a few exceptions, in regard to the crops, bringing intelligence of good harvests already gathered or still gathering, notwithstanding the early threats of the frost. Collections are good, and the indebtedness of 1857 has been to a large extent liquidated. So that, on the whole the prospects for the future are bright, and growing brighter, and would warrant even a sober man in throwing up his hat.

In view of this general prosperity, we only add a word of caution, that the way to continue it, and make it permanent, is not to take too much advantage of the good times, or to rush rashly into hazardous experiments for sudden fortunes, in the universal "making haste to be rich." If we could coin a proverb of warning, it would be—*A Long Credit Brings a Short Ruin*. Building a great business on long promises is like building a high castle on slender piles; the piles may bend, and the promises may break; the house may totter, and the fortune may fall. But, notwithstanding the beat advice, most men will still do what is wise in their own eyes—though it may be foolish in everybody else's; for men do not like to take advice—they prefer to *take* the consequences. Still, the tide of commercial affairs is now gliding smoothly, and, so far as we can see, there are no breakers ahead. Yet even if there is to be a Crisis next week, let us at least enjoy to-day. The Good Time has now come—even if it should stay only twenty-four hours. What ever may happen to our shame to-morrow, New York is in her glory to-day.

What a Change!

A leading dry-goods house in this city has recently engaged as clerk a man who, for many years previous to the crisis in 1857, was a partner in one of the largest and most respectable houses in Paris, having connections with manufacturers of merchandise in all the principal markets of Europe. Their business transactions amounted to more than $5,000,000 annually. They were considered very wealthy, and lived, of course, in a style comporting with their large capital and rapidly increasing business. The great crash of 1857 came like a thunderbolt upon them, causing their suspension. With extraordinary efforts, they were able to pay their debts, but the last dollar, in so doing, was exhausted. Their heavy losses here and elsewhere used them up entirely. A single importing firm in New York owed them more than a quarter of a million of dollars, to *secure* which they took property in California, not probably really worth ten thousand dollars. They must now begin anew, at the very bottom of the hill. Once, and only two years since, they could command hundreds of thousands; now they are rich only in integrity and capacity—a good capital on which to take a fresh start.

Who will Move the Crops?

A correspondent of *The Terre Haute* (Ind.) *Express* throws some light on this vexed question:

"Here is lady No. 1, with ten acres of wheat gracefully thrown around her person—twelve bushels to the acre. Ten times twelve are one hundred and twenty, at eighty cents a bushel: 120x80—$96.

"Lady No. 2 toddles under four tons of hay at seven dollars and a half per ton: 4x$7 50—$30. She stands erect, as stiffly as I see Norwegian women every day with a load of standing-wood on their heads.

"Lady No. 3 sweeps the path and the circumjacent dog-fennel with a train in which is exhibited two yoke of steers at $15—$70.

"Lady No. 4 is enrobed in twenty acres of corn, forty bushels to the acre worth thirty cents to the bushel: 800x30—$240.

"Lady No. 5 has a mule colt suspended from each ear, at $15—$30.

"Gentleman No. 1 wears in his fob a span of matched bays, $300.

"Gentleman No. 2 studs his shirt-bosom with three hogsheads of tobacco, and is oiled and perfumed with six bushels of onions.

"Gentleman No. 3 gets fuddled on 1 cwt. of hemp, begins dinner with dessert, and eats up to fish.

"Gentleman No. 4 flourishes a cue, and busies himself from morning until night and from night until morning, with bagging a splendid crop of wheat—in the pockets of a billiard-table.

This is what we call holding the mirror up to—— facts.—[COM. ED.]

Supply of Western Produce.

Plenty of food—plenty of money, is a common adage; for a low price for the staple of life reduces the cost of labor, which in turn increases the demand for it.

Food and fuel are very low, and are likely to be so all through the coming winter.

This being so, the masses will be fed easily; and we shall have little distress comparatively to relieve.

The low prices of grain are made up to the producer by the greater abundance; yet is he induced to hold back supplies from hope of better prices by-and-by; but his necessities compel him to send portions constantly to market, and the abundance is so great that there is no real ground for expecting any improvement in price.

The abundant crops in Europe will enable the capitalists there to keep their money for other purposes, having plenty of grain without coming across the Atlantic.

From Chicago we learn that the receipts of wheat in August have been less than in 1858; namely:

August, 1857	395,453 bushels.
" 1858	463,436 "
" 1859	398,366 "

Here is a difference of 6,500 bushels in one month.

At tide-water, too, in this state, the receipts of grain have fallen off lamentably, there being no foreign demand at high prices. Look at the following table, which we copy from the Albany papers:

The receipts at tide-water of Flour, Wheat, Corn, and Barley, for the fourth week of August, in 1858 and 1859, have been as follows:

	Flour, bbls.	Wheat, bu.	Corn, bu.	Barley, bu.
1858	84,400	189,400	323,800	2,100
1859	7,300	20,500	74,100	11,700
Decrease	77,100	138,900	249,400	9,600

The aggregate of the receipts of the above articles so far for the years 1858 and 1859, have been—

	Flour, bbls	Wheat, bu.	Corn, bu.	Barley, bu.
1858	1,140,400	5,720,800	3,187,600	391,100
1859	211,500	728,400	1,990,700	162,000
Decrease	928,900	4,992,400	1,190,900	229,100

Reducing the wheat to flour, the deficiency in the receipts of 1859 is equal to 1,757,386 bbls. flour.

The receipts at tide-water of the principal articles of produce, from the opening of the Canals, to and including the 31st ult., have been as follows:

	1857.	1858. April 28th.	1859. April 15th.
Canal opened	May 6th.	1,040,400	211,560
Flour, bbls	269,100	5,720,800	728,400
Wheat, bush	1,589,100	3,187,600	1,595,700
Corn, bush	3,310,500	394,100	162,000
Barley, bush	13[illegible]000	287,500	107,500
Rye, bush	168,400	2,678,800	1,598,700
Oats, bush	1,521,500	20,642	36,554
Ferr, bbls	16,938	6,819	14,000
Beef, bbls	2,910	177,600	192,100
Cheese, lbs	142,200	145,900	242,900
Butter, lbs	134,400	2,648,300	3,020,400
Lard, lbs	523,000	2,968,200	1,763,600
Beef, lbs	1,947,600	1,986,000	1,613,400
Wool, lbs	1,286,900		

New spring wheat in Chicago can be bought at 73c., whereas in August, 1858, the price was 96c—namely:

August, 1854	$1 10
" 1855	1 12
" 1856	1 00
" 1857	98
" 1858	96
" 1859	73

Safe Business.

The leading silk and fancy dry goods auction-house in this city "hammered off" last year on six months' credit the enormous amount in value of $3,000,000 of foreign merchandise; consisting mostly of silks, ribbons, and printed goods. The total losses of the house during that period, we are reliably informed, were *less* than $1,200. A safe and well-managed credit business that, and a *credit* equally to sellers and buyers.

Money Market.

The monetary transactions have been light during the week, though the banks receive more paper than the brokers since the advance in rates above bank terms. Last Saturday was the first day of comparatively heavy payments, though light in comparison with those to be made in October, November, and December. There is a superabundance of money seeking temporary investment, arising out of the distrust that prevails, and reluctance to look up funds beyond easy reach. The foreign exchange houses are free lenders on call. The rates for call loans are low, ranging from 5 to 6 per cent. to first-class houses and first-class securities, and mostly at 6 per cent. The general rate to other parties is 7 per cent. The bank returns for last week show a smaller gain of specie than was expected from the heavy receipts of California gold, amounting to $2,136,000, and of silver from New Orleans $728,000; but the export of specie was large subsequent to its receipt. The large remittance from California was nearly all absorbed.

The importations continue very excessive, and are producing their effects on the market prices of dry goods. The importers are not reaping a good harvest. Large sales have been made, but with a threatening aspect as to heavy losses on the great bulk of the importations.

The receipts from customs in all August were $4,019,575, showing an excess of $594,665 over those in August, 1858. The increase in the bank deposits for the week was large, and was made up from the combined increase in loans and specie. The banks have not, it is commonly reported, contracted much this week, if any, and some further expansion is looked for. The loans are $8,600,000 less than on the 4th Sept. last year, but the deposits are $31,500,000 less; namely:

Deposits 4th Sept., 1858	$103,347,811
" 27th Aug., 1859	71,791,817
Decrease	$31,555,994
Loans 4th Sept., 1858	$128,685,840
" 27th Aug., 1859	117,541,070
Decrease	$8,344,770
Specie 4th Sept., 1858	$26,048,664
" 27th Aug., 1859	20,728,066
Decrease	$7,320,598

We observe some writers have fallen into the very gross mistake that bank loans in their excess are expected to act instantaneously in producing excessive importations, and that because the bank loans of the spring and last fall did not do so, therefore bank loans do not operate on the importations. An increase of credit produced by an expansion of discounts, takes from four to eight or ten months to produce its natural effect on importations of foreign goods. It is the excess of last fall and this last spring which has produced the heavy importations, that are now culminating with threats of heavy loans to the importing interest, and to the future derangement of the money market, with an advantageous decline in prices of all dry goods to consumers.

Debt is fast accumulating to foreign countries, which will have to be discharged within the next half year, compelling a continued heavy export of specie, notwithstanding any activity in our cotton shipments in the fall, for there is apparently no prospect of any *large* foreign demand for cereals. We have exported over 36 millions of specie already since January 1st, and gold has been taken out of the circulation to supply what was not provided by California. The excess of our imports this year, as in 1857, is directly attributable to the action of our banks. The loans in the fall and the spring caused large orders to be sent out for importations this year, especially for this fall; and goods are yet coming. It is a fallacy to infer that the importations are not heavy because those of 1858 were small, and that the importations of the last two years are light because those of the two years—1856 and 1857—were heavy. The heavy importations of 1857 had a most disastrous ending, and in part occasioned the terrors of the fall in that year. The importations of that one year, 1857, it took two years to dispose of; and many goods were returned to Europe, which values are to be deducted from the imports of 1857, in making the comparison with this year.

RATES OF DISCOUNTS AND INTEREST.

Loans on call, on best stock securities	5	@	6 ₩ cent.
" on other good securities	6		7
Prime indorsed bills, 60 days and below	6	@	7
" 60 to 90 days	7	"	8 "
" 4 to 6 months	8	"	
First-class single signatures	8	"	10 "
Other good bills	10	"	12 "
Names less known	12	"	15 "

FOREIGN EXCHANGE.

Bills on London for commercial signatures	109@109⅜
" " bankers' " 60 days	110@110⅛
" " " " sight	110⅜@110⅝
Bills on Paris at sixty days	5.16¼@5.15
" " at short sight	5.13⅞@5.12½
" Antwerp	5.12½
" Bremen	79⅞@80⅛
" Hamburg	37@37⅛
" Amsterdam	41⅜@42⅛
" Frankfort	42⅜@43⅛
" Prussian thalers	74⅛@75⅛

Course of Foreign Exchange.

STERLING BILLS.

	60-day bills.	Sight bills.
Duncan, Sherman & Co., on Union Bank of London; George Peabody do	110⅛	110⅜
Brown Brothers & Co., on Brown, Shipley & Co., Liverpool	110	
A. Belmont & Co., on N. M. Rothschilds & Co., London	110½	110⅝
W. C. Pickersgill, on Fielden Brothers & Co., Liverpool; and John Pickersgill & Sons, London	110½	110⅝
Dennistoun, Wood & Co., on A. & J. Dennistoun & Co., Liverpool	110⅜	110⅝
Matthew Morgan & Sons, on London Joint Stock Bank, London	110⅜	110⅝
James G. King's Sons, on Baring Bros., London	110½	110⅝
Ward, Campbell & Co., on Baring Bros., London	110⅛	
Goodhue & Co., on Baring Bros., London	110⅛	110⅜
Schuchardt & Gebhardt, on Geo. Peabody, London	110⅜	
G. Vom Baur & Co., on Horstman & Co., London	110⅛	
W. Hoge & Co., on Overend, Gurney & Co., London	110⅛	110⅜
J. & J. Stuart, on John Stuart & Co., Manchester and Liverpool	110	110⅛
John Monroe & Co., on the Bank of Manchester	110	110⅛
R. C. Ferguson & F. H. Grain, agents for the Bank of British North America	110	110⅛
Bell & Rae, agents for the Bank of Montreal, on Union Bank of London	110	110⅛

FRANCS.

Duncan, Sherman & Co., draw on Hottinguer & Co., Paris, and W. Zellweger & Co., do	5.14¾	5.11⅞
A. Belmont & Co., on Rothschild & Co., Paris	5.14¾	5.11⅞
James G. King's Sons, on Hottinguer & Co., Paris	5.16¾	5.12½
John Monroe & Co., on themselves at Paris	5.15	5.12¾
M. Morgan & Sons, on A. D. Marcuard & Co., Paris	5.13¾	5.11¾
G. Vom Baur & Co., on Leiden, Prescuel & Co., Paris	5.18	5.12¾
Schuchardt & Gebhard, on Paris	5.15	5.12½

The Exchange market continues easy, though the Exchange houses are not anxious to sell unless they can cover their drafts by specie.

Specie.

The export of specie for the week ending Saturday was as follows:

Barque Dawn, Buenos Ayres, doubloons	$1,575 00	
Steamer Asia, Liverpool, Cal. gold bars	102,450 00	
Steamer Saxonia, Hamburg, " "	98,500,00	
" " " " Am. silver	1,000 00	
" " " " Mex. dollars	333,543 00	
Steamer Bremen, Bremen, Cal. gold bars	961 00	
" " " German silver	600 00	
Total	$539,649 00	
Previously reported	49,076,251 97	
Totals for 1859	$49,585,900 97	
Same time in 1858	17,811,257 00	
Same time in 1857	32,262,996 00	

Dry Goods

The importations continue heavy beyond the wants of consumers, and the auction-rooms are being crowded with goods.

The following is a comparative statement of the Customs entries of Dry Goods at this port for the week ending Sept. 2d, and the corresponding weeks of 1857 and 1858:

	Entered for Consumption.	Withdr'n from Warehouse.	Entered for Warehousing.
1857	$1,107,237	$325,936	$210,201
1858	1,827,743	343,279	58,202
1859	1,826,619	178,746	184,347

Comparative statement of the imports of Foreign Dry Goods at the port of New York, for the week and since January 1st:

For the Week.	1857.	1858.	1859.
Entered at the port	$1,317,438	$1,885,945	$2,010,966
Thrown on market	1,433,173	2,170,972	2,406,065
Since Jan. 1st:			
Entered at the port	$76,182,018	$41,743,903	$68,929,891
Thrown on market	73,885,858	48,722,723	65,885,282

The demand, except with a few leading houses, has not yet come to the average of past years, but hopes are entertained that it will yet do so. The offerings of silks, both fancy and staple, are very large, and all but very desirable styles are easy to buy at some decline. Few British goods have been pressed for sale, but French and German fabrics are in heavy surplus supply. The quantity of shawls imported this season is unusually large, and can be bought cheap. The demand for the West is not so good as was even expected, and that was but small. Domestic goods are comparatively steady, but print goods have been sold in large quantities at a concession in price. Cotton staple goods are steady, but the declining price of the raw material, with prospects of a very abundant crop this year, is creating expectations of some decline in goods ordered for future delivery. At present stocks are not heavy. Domestic woolens are active. Both delaines and fancy cassimeres are firm. Silk mixtures have ceased to be "desirable goods" at present, and therefore do not participate in the general buoyancy of the woolen domestic market.

Stocks.

The failures which we alluded to last week have caused a sudden suspension of activity and buoyancy. The "Bull" interest has come to a stand still, which is ominous, for unless they continue to buy, and compel the "Bear" interest to buy by calling in their sellers' options, prices go down again. The game has been pushed to extremes, and a reaction is foreshadowed. It is curious to observe how the public organs of the two interests show their *personal* feeling in the strife kindled by the gambling practiced on the Stock Exchange. The public seem to be lost sight of, except so far as they can be influenced to be the tools of either the one party or the other. No genuine natural appreciation of stocks has taken place. Good investment stocks hold their own, but at too high quotations to induce large sales, while the speculative stocks inspire discreet fear on the part of the public. All the benefit to be expected by an active fall business in Western Railroads has been experienced by anticipation; and a reaction must take place if the Western business be less than anticipated—*which may be the case*.

Railroad and coal stocks are managed not with a view to a legitimate paying business, but with a view to operations carried on in Wall street.

PRICES CURRENT.

CORRECTED WEDNESDAY, Sept. 7th.

Ashes—DUTY: 15 ₩ ct. ad val.

Pot, 1st sort. 100 ₩	—	a	5 50
Pearl, 1st sort.	5 25	a	—
Bark (Quer'n)—DUTY: 8 ₩ ct. No. 1, ₩ ton at Phil.	28	a	29
Beeswax—DUTY: 15 ₩ ct. ad val.			
Am. Yel'w, ₩ lb	25	a	27
Bread—DUTY: 15 ₩ ct. ad. val.			
Pilot	—	a	4¼
Fine Navy	—	a	3¾
Navy	—	a	—
Crackers	—	a	4¾
Bristles—DUTY: 4 ₩ ct. ad. val.			
Am., gray & wh.	30	a	50
Candles—DUTY: 15 ₩ ct.			
Sperm, ₩ lb	40	a	—
Do. pt. Kings'ds	50	a	—
Do. do. J'd & My	—	a	50
Adam'tine, City	18	a	20
Adam'tine, Star	17	a	18
Coal—DUTY: 24 ₩ ct. ad. val.			
Liv. Orr'l ₩ ch.	8 00	a	8 25
Sidney	5 50	a	—
Pictou	—	a	5 25
Anth'e ₩ 2,000 lb	4 00	a	4 50
Cocoa—DUTY: 4 ₩ ct. ad. va.			
Para, ₩ lb	10¾	a	12¼
Laguayra	12	a	12¾
Maracaibo	11	a	13
In Bond,	9¾	a	11¾
St. Dom'o, in bd.	7¾	a	7¾
Coffee—DUTY: 15 ₩ ct. ad. va.			
Java, white, ₩ lb	19½	a	20
Batia	—	a	—
Brazil	10¾	a	12¼
Laguayra	12	a	12¾
Maracaibo	11	a	13
St. Domingo	9¾	a	11¾
Copper (RUPPER)—DUTY: Bolts and Brasiers' 15; Pig, Bar and Sheathing free.			
Sheath'g, cop., ₩ lb 50 & —			
Sheath'g old	21	a	22
Sheath'g yellow	21	a	22
Pig, Chile	22¾	a	—
Bolts	—	a	26
Domestic Goods—			
Sht'n'gs, ¾ ₩ yd	7	a	7¾
Shirt'gs, bld	7	a	7¾
Do. S. I. do	7	a	8
Shetgdr. 4-4	8¾	a	8¾
Shetgdr. 5-5	9	a	10
Do. 6-4	10	a	10½
Do. bl. 5-4	10¾	a	12
Calicoes, blue	8½	a	8¾
Calicoes, fancy	8	a	10¾
Br. Drills	8½	a	—
Kent. Jeans	13	a	27
Satinets	27	a	65
Checks, 4-4			nom.
Cot. Os. No. 1	10½	a	13
Cot. Os. No. 2	8½	a	10½
Cot. Batts			nom.
Cot. Yn. 5 of 1 ₩			nom.
Cot. Yn. 14 of 1			nom.
Cot. Yn. 20 & up			nom.
Drugs and Dyes—			
Alcohol ₩ gal	52	a	58
Alum	2¾	a	—
Aloes	9	a	10
Am'mony Reg. of	12½	a	—
Feathers—DUTY: 25 ₩ ct.			
L. Geese, ₩ lb	48	a	52
Tennessee	42	a	45
Fish—DUTY: 15 ₩ ct. ad val.			
Dry Cod, ₩ cwt	4 00	a	4 06
Pickl'd Cod	2 25	a	2 50
Pickl'd Cod	2 75	a	4 50
Mackerel, No. 1	15 50	a	16 00
Mack. No. 2	11 50	a	12 00
Mack. No. 2, Md.	14 50	a	15 00
Mack. No. 2, Hal.	—	a	15 50
Mackerel, No. 3	8 75	a	9 00
Salm'n, Pic.	21 00	a	22 00
Sal. Pic. ₩ tce	26 50	a	28 50
Shad, Ct., No. 1, ₩ bbl	—	a	—
Shad, Sch., No. 2	—	a	—
Shad, Son.	—	a	—
Herring, Pick'd	2 75	a	4 00
Herring, Gr.	2 00	a	—
Herring, No. 1	16	a	18
Flax—DUTY: 15 ₩ ct. ad. val.			
American. ₩ lb	—	a	—
Flour and Meal—DUTY: 15 ₩ ct. ad. val.			
Sour	3 25	a	4 25
Superfine, No. 2	3 20	a	4 00
State, com., brs	4 00	a	4 40
State, sight, brs	4 20	a	4 40
State, ex. brs	4 50	a	4 75
West, mix'd, do	4 10	a	4 20
Mich. & In. do	4 10	a	4 20
Mich. fan. bds	4 50	a	4 55
Ohio, good bds	4 60	a	4 70
Ohio, rd. hp. com	4 50	a	4 60
Ohio, fan. bds	4 75	a	4 80
Genesee, do	5 20	a	5 40
Ohio, ex. bds	4 75	a	6 50
Genesee, do	5 50	a	7 00
Canada, sup	—	a	—
Canada ex	4 50	a	5 75
Brandywine	5 10	a	5 35
Georgetown	5 25	a	5 40
Petersburg City	5 25	a	5 50
Rich. Country	5 75	a	6 00
Alexandria	5 00	a	6 00
Balt. Howard st	5 25	a	6 00
Rye Flour	3 25	a	3 50
Corn Meal, Jy	3 80	a	3 85
Do. Brandywine	4 15	a	4 20
Do. do. Punch	4 10	a	4 15
Fruit—DUTY: not d'd, 24; Dry F., 8 ₩ ct. ad. val.			
Rais. Sn. ₩ ½ ck	—	a	—
Rais. bch. bx	2 20	a	—
Cur'nts, Zte. ₩ lb	5¼	a	5½
Citron	18	a	18½
Alm. Sft. sh	—	a	—
Do., Ivica, sft	11½	a	—
Do. Sic. sft	7¾	a	—
Do. shelled	20	a	21
Furs and Skins—DUTY: 8 and 15 ₩ ct. for undressed and dressed.			
Beaver, pcht. ₩ lb	1 00	a	—
Do. North, ₩ tce	75	a	—
Do. Southern	—	a	75
Do. Western	75	a	80
Otter, North, pr	4 00	a	4 50
Do. Southern	2 50	a	3 00
Red Fox, North	60	a	—
Raccoon, South	15	a	25
Do. West'n, com	30	a	40
Do. Detroit	25	a	40
Mink, Northern	2 50	a	3 00
Do. Southern	75	a	1 00
Fisher, No. 1	6 00	a	8 00
Indigo—DUTY: 4 ₩ ct. ad. val.			
Bengal, ₩ lb	1 00	a	1 05
Madras	70	a	85
Manilla	95	a	1 10
Caracoa	75	a	80
Guatemala	1 05	a	1 25
Iron—DUTY: 24 ₩ ct. ad. val.			
Pig, English, and Scotch ₩ ton	23 00	a	24 00
Bar, Pat. Hy.	2 00	a	100 00
Bar, Ser. Hy.	—	a	—
Bar, Fork Spc.	—	a	—
Bar, Rus. PSI.	—	a	—
Bar, Rus. N'Sab.	—	a	—
Bar, Sw'dsh ores	85 00	a	87 50
Bar, Am. rolled	80 00	a	—
Bar, Eng. rod's	53	a	55
Bar, Eng. com	42 50	a	44 00
Sheet, Russia, 1st qual. ₩ lb	10¾	a	11¼
Sheet, En. & Am.	3¼	a	3½
Lead—DUTY: 15 ₩ ct. ad. val.			
Galena	5 75	a	—
Spanish	5 70	a	—
Bar	—	a	6
Sheet and Pipe	6¼	a	—
Leather—(Sole)—DUTY: 15 ct. ad. val.			
Oak (SL) Lt. ₩ lb	23	a	35
Oak, middle	34	a	36
Oak, heavy	32	a	34
Oak, dry hide	36	a	34
Oak, Ohio	32	a	34
Oak, Sou. Light	36	a	37
Oak, all weights	38	a	40
Hemlock, light	22¾	a	24
Hemlock, mid	22	a	25
Hemlock, heavy	21	a	23
Hemlock, dam	18½	a	21
Hemlock, pr. do	12½	a	14
Lime—DUTY: 10 ₩ ct. ad. va			
Rockland com	—	a	70
Lump	—	a	1 15
Lumber—DUTY: 15 ₩ ct. ad val. Product of N. Am. colonies FREE. Wholesale Prices			
Timber, WP, ₩ cub. ft. have been	18	a	21
Timber, oak, ₩ c. ft	22	a	32
Timber, Gl. Wo.	28	a	40
Timber, Geo. YP. (by car) ₩ c. ft.	26	a	28
Eastern Spruce, & Pine, by c'go	12 00	a	14 00

Yard Selling Prices.

Timber, oak, ceiling, ₩ M ft	40 00	a	45 00
Timber or Bms	16 00	a	17 50
Geo's Pine, wkd	30 00	a	35 00
Plank, GP, un	24 00	a	26 00
Plk. & Bds. N R cl	36 00	a	40 00
Plk. & Bds. NR 2q	26 00	a	30 00
Boards, NR box	17 00	a	18 00
Bds. NR infer	13 00	a	16 00
Bds. Alb. P. 4quar	17	a	19
Bds. city worked	22	a	23
Bds. city worked box, cir. p'ine	24	a	28
Plank, Alb. Pine	25	a	28
Plank, city wkd	25	a	28
Plank, Alb. Spruce	18	a	20
Pk. city Spruce	18	a	20
Shingles ₩ box	3 50	a	3 75
Do. Shaved, ₩ bdl (16 M.)	2 00	a	2 50
Do. Sawed ₩ M	3 00	a	4 00
Do. Ced. 3 ft. 1st qu. ₩ M	35 00	a	37 00
Do. Ced. 3ft. 2d qu.	30 00	a	35 00
Do. Comp'y, 3ft.	40 00	a	—
Do. Cypress, 2ft.	22 00	a	—
Do. Cypress, 3ft.	19 00	a	20 00
Laths, E. ₩ M	—	a	1 55
Staves, WO, pipe	40 00	a	45 00
Do. WO, hhd	35 00	a	75 00
Do. WO, bbl	25 00	a	50 00
Do. RO, hhd	—	a	60 00
Heading, WO	75 00	a	—
Molasses—DUTY: 24 ₩ ct. ad. val.			
N. Orleans, ₩ gal	38	a	42
Porto Rico	32	a	35
Cuba Muscov	21	a	30
Trinidad, Cuba	28	a	30
Cent. clt. sweet	18	a	21½
Nails—DUTY: 24 ₩ ct. ad. val.			
Cut, 4d and ₩ lb	3½	a	3¾
Wr'ght, Amer'n	7	a	7¾
Naval Stores—DUTY: 8 and 15 ₩ ct. ad. val. (ALL CASK.)			
Turpentine, S'thN Co'y, ₩ 280 lb	3 37½	a	3 43¾
Turp. Wilmington	3 37½	a	3 43¾
Tar, do. ₩ bbl	2 22	a	2 87½
Pitch	1 81½	a	1 87½
Rosin, com. old	1 50	a	1 52½
Do. wh. ₩ 280 lb	2 50	a	3 00
Spirits Turp	45	a	45½
Oils—DUTY: Palm 4; Olive 24			
Linseed, Sperm (foreign fisher'n), and Whale or other Fish (foreign) 15 ₩ ct. ad. val.			
Flor. 30 ₩ gal	—	a	—
Olive, 12 b. 4 bx	1 65	a	4 15
Olive, in ½ gal	1 60	a	1 05
Palm, ₩ lb	9¾	a	9¾
Linseed, cm. ₩ gal	57	a	59
Linseed Eng	57	a	59
Whale	45	a	50
Do. Ref. Winter	58	a	60
Do. Ref. Spring	54	a	55
Sperm, crude	1 24	a	1 27
Do. Winter, ref'd	1 30	a	1 32
Do. Bleached	1 35	a	1 40
Eleph. ref. b'ch	76	a	78
Lard Oil, S. & W	88	a	87½
Oil-Cake—DUTY: 15 ₩ ct. ad. val.			
Thin ob. c. ₩ ton	32 00	a	35 00
Thick, round	28 00	a	—
Provisions—DUTY: Cheese 24 all others 15 ₩ ct. ad. val.			
Beef, Ms. cp. ₩ bbl	6 50	a	7 25
Do. do. City	7 75	a	9 75
Do. Mess, extra	10 25	a	11 50
Do. Prime, City	7 25	a	7 75
Do. Prime, City, 6 bbl	—	a	—
Do. do. Mess	—	a	—
Pork, Mess	14 00	a	15 00
Do. Prime	10 37	a	—
Do. do. Mess	12 75	a	13 25
Do. do. clear	19 00	a	17 25
Lard, Of'lish, ₩ lb	10½	a	11
Hams, Pickled	8½	a	9
Shoulders, Pkld	7½	a	8
Beef Hams, in Pickle, ₩ bbl	14 00	a	17 00
Beef, Sm'k'd, ₩ lb	10	a	—
Butter, Oran. Co	22	a	32
Do. St. fair to pr	14	a	21
Do. Ohio	12	a	18
Cheese	6	a	9¼
Rice—DUTY: 15 ₩ ct. ad. val.			
Ord. to fr. ₩ cwt	3 00	a	3 50
Good to prime	3 75	a	4 25
Salt—DUTY: 15 ₩ ct. ad. val.			
Turk's Is. ₩ bu	16½	a	—
St. Martin's	—	a	—
Liverpool, Gr. ₩ sack	—	a	78
Do. Fine	1 12	a	—
Do. do. Ashton's	1 50	a	—
Seeds—DUTY: Free.			
Clover, ₩ lb	9	a	9¾
Timothy, ₩ bsh. 15 50		a	18 50
Flax, Am. rough	1 32	a	—
Shot—DUTY: 24 ₩ ct. ad. val.			
Drp'k Buck'e ₩ lb	—	a	6¾
Buck comp. (do)	—	a	6¾
Soap—DUTY: 24 ₩ ct. ad. val.			
New York, ₩ lb	5	a	—
Castile	9	a	9¾
Spelter (Zinc)—DUTY: In Pigs, Bars, and Plates, 4; Sh'ts, 15 ct. ad. val.			
Plates, ₩ 100 lb	5 25	a	5 37½
Plates, ₩ ounce	5¼	a	5¾
Spices—DUTY: 4 and 15 ₩ ct. ad. val.			
Cassianimis, ₩ lb	18	a